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**AN OBSERVER IN THE
PHILIPPINES**



PRESIDENT ROOSEVELT

AN OBSERVER IN THE PHILIPPINES

or

Life in Our New Possessions

JOHN BANCROFT DEVINS

EDITOR OF "THE NEW YORK OBSERVER"

With a Foreword by

THE HON. WILLIAM HOWARD TAFT, LL.D.

THE FIRST GOVERNOR OF THE PHILIPPINE ISLANDS

AND AN APPENDIX CONTAINING EXTRACTS OF
ADDRESSES BY PRESIDENT MCKINLEY,
PRESIDENT ROOSEVELT, JUDGE PARKER,
SECRETARY HAY, EX-SECRETARY
ROOT, SECRETARY TAFT AND
GOVERNOR WRIGHT

"Take up the White Man's Burden,
Send forth the best ye breed."

KIPLING.

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TO THEODORE ROOSEVELT:

Who teaches the sanctity of government: who enforces laws without respect of persons: who looks for the best in every man: who sympathizes with those in distress: who aids those struggling upward "along the hard path which ultimately leads to self-respect and self-government":

This record of achievements in the Philippines during the first six years of American occupation, and of plans for the future, is affectionately inscribed by one who had the honor of his friendship, and the privilege of being a fellow-laborer during his Police Administration in New York.



THE HON. WILLIAM H. TAFT,

FOREWORD

THE work which Doctor Devins has done as a result of his visit to the Philippine Islands in writing this volume, is an exceedingly useful one.

I have examined the manuscript with as much care as I could give it in the very short time which other duties permitted, and it seems to me that he has told the story of the Philippine Islands and of the conditions existing there with as earnest a desire to reach the truth as possible. Of course deductions and inferences made from observations are a matter of opinion and are much affected by one's standpoint. Doctor Devins is a Protestant clergyman and looks at the situation from a possibly somewhat different standpoint than that of a Protestant layman or from that of a Catholic layman or a Catholic clergyman, but yet it seems to me there is very little in the book to which exception could be taken by either a Protestant layman or by a good Catholic, whether priest or parishioner.

The critical issue as to the friars might present some differences of opinion, but generally the picture which is painted in this book is true to nature and to the facts as Doctor Devins saw them. It is of the utmost importance that the people of America should know the truth about the Philippines; should understand so far as they can the atmosphere, political, moral and social, which there is in the Islands, and this book I am sure will tend greatly to promote such knowledge. The defects of the

'American Government in the Islands no one knows better than those who have been responsible for it; probably no one realizes better the difficulties we have to overcome in remedying those defects. Doctor Devins, some people will think, has been quite charitable in his reference to the Government and he might be a severer critic. In that respect I am not altogether unprejudiced, but it is a great pleasure to read a book in which the author is inspired first, to tell the truth, and second, to manifest a sympathy with the motives and policy of those who are laboring under a great burden and responsibility in attempting by an American Government to elevate and make better the lot of eight millions of their fellow-beings.

I sincerely hope that this book of Doctor Devins's will have a wide circulation, for while, as already intimated, I might differ with some of the statements contained in it and might vary or qualify them, on the whole I cannot withhold from it my most cordial approval.

Doctor Devins was more than two months in the Islands and spent all that time in the hard work of investigating conditions. We were all glad to give him as full opportunity as possible to reach the truth, and I do not hesitate to say that the book which he has produced is worthy of the reading of any one interested in the "Gems of the Orient." I am honored to be invited to write this Foreword.

WILLIAM HOWARD TAFT.

WAR DEPARTMENT, WASHINGTON, D. C.,
February 1, 1905.



PREFACE

WHAT did America do for the twenty Philippine Islands? Was it a wise investment? How warranted the expenditure? How it is illustrated by this experiment, what are the representatives of the military, civil, business, educational, and accomplishing in the New Possessions?

These questions and others are among those which are discussed in this volume, after a visit to the Philippines. The study begun in 1898 was diligently prosecuted during the sail of twenty-four days from San Francisco to Manila on an Army transport and continued both in Manila and throughout the Archipelago. American officials in the Army and Navy and Civil Government; Filipinos in public and private life; the editors of newspapers in Manila; American and Filipino school-teachers; business men from America, Europe and Asia; representatives of the Roman Catholic Church and Friars' Orders,—Spanish, American and Native; missionaries and secretaries from several religious denominations and societies in the United States—these are among the men and women from whom facts have been gained which have contributed to the study of the problems mentioned. Every report submitted to Congress by Army officers and by the Civil Commissions appointed by President McKin-

ley, together with messages and addresses on the Philippines by Mr. McKinley and Mr. Roosevelt—and every valuable volume published relating to the Islands have been read in connection with the experiences enjoyed and interviews obtained while visiting them.

Other pens have narrated the causes which led to the War with Spain, and have described the swift and terrible destruction of the Spanish fleets at Manila and Santiago, and the prolonged campaign with the Filipinos under the leadership of Aguinaldo. The purpose of this book is to consider the problems which face the American people to-day, several years after Dewey's entry into the harbor of Manila, and to tell how these problems are being met and solved. America is in the Philippines; this book shows what has been done for the betterment of mankind in that interesting part of the world since the close of the Spanish War.

The special thanks of the author are extended to President Roosevelt, Secretary Root and Governor Taft for opportunities of visiting places and institutions and meeting leading men who were able to give helpful information; to other officials and to many friends in private life for numerous courtesies extended to his wife and himself during their travels, especially General Allen and Captain Cofren, of the Constabulary, who arranged trips for them in the provinces, and to the Rev. James B. Rodgers and the Rev. Lewis B. Hillis, of Manila, who accompanied them on several of these inter-island journeys.

J. B. D.

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AN OBSERVER IN THE PHILIPPINES

CHAPTER I

ON AN ARMY TRANSPORT

Farewell to the Homeland—Daily Activities Aboard
Ship—College Boys as Stewards—No Gambling or
Drinking Allowed—Twenty-five Happy Days on the
Logan.

TO begin a journey around the world by crossing the Hudson River on a ferry-boat is prosaic indeed, even though loving friends and relatives accompany one to Jersey City. One needs the crowded deck of a steamer, with its hustle and bustle; the hurrying and scurrying of stewards as they show passengers and friends to state-rooms; the authority manifest in every movement of the officers; the suppressed excitement on the part of tourists and those who come to bid them farewell; the little chat in the saloon, so highly prized in after days; the delicious odor of flowers and fruit, remaining a fragrant memory for many days; the inevitable shower of rice, suggesting a romance, and the soul-stirring

"All ashore that's going ashore!"

And then the minutes that seem to run into hours as friends afloat and ashore wait for the lines to be cast off, and then the farewells which may be the last for some of

fornia. Sixteen were spending their vacation in this novel manner, not that they were all in need of the dollar a day, or less, which they received from the Government, for one of them was the son of a bank president and another a nephew of a western senator. The latter stood in the galley with perspiration running down his cheeks, washing dishes as manfully as if he were dependent upon his own efforts for the daily bread which he was earning.

In "Yesterdays in the Philippines," a delightful book narrating his experiences in Manila for two years before the uprising in 1896, Joseph Earle Stevens relates a joke played on outgoing missionaries by the captain of a "liner" which carried them and him to China. The missionaries posted a notice in the companionway on Saturday, announcing a missionary service at 10 A.M. the following day. It was allowed to remain there undisturbed, but when the passengers went to breakfast on Sunday morning they found the following notice posted:

Sunday, Nov. 29,
Ship Crosses 180th Meridian
9.30 A.M.,
After which it will be Monday.

As we wore neither the blue nor the khaki uniform, and denied that we were under a commission from the Government, or were going out to engage in teaching, some of the younger army officers were at a loss to understand how a civilian, and he a clergyman, and his wife could be on a government transport. But no one, whatever his rank in the army, could have been more cordially welcomed nor more hospitably treated than we



SOME INSURGENTS

were; among the most pleasant memories of our journeys, on land and sea, will be those associated with the twenty-five happy days on the *Logan*.

The ship on this trip carried the Fourth Infantry, a squadron of the Thirteenth Cavalry, half a dozen surgeons going out under orders to report at Manila, and several officers returning to join their regiments. Colonel J. C. Chance, commanding officer of the Fourth Infantry, was in command of the thousand soldiers.

Among the returning officers was Colonel J. J. O'Connell, going out to take command of the Thirtieth Infantry. Colonel Chance was accompanied by his wife and son, and Colonel O'Connell by his wife and daughter, and among the one hundred and sixty-three saloon passengers were the wives and children of many of the officers. It would be difficult to gather, in any other walk of life, a company of men and women more cultured or more agreeable than that which met daily on the deck of the *Logan*.

What is true about the officers applies in a corresponding degree to the enlisted men, both infantrymen and cavalrymen. The writer mingled freely with both classes and closely observed the soldiers. Not an oath was heard—there was no sign of drinking and no gambling was allowed. Many of the officers and men played cards, but as one of the former said:

"All we do is to kill time; so far as any harm is done, we might as well be playing mumblety-peg."

An officer suggested a game of poker, perhaps in earnest, possibly as a jest.

"The Colonel does not approve it," settled the question. Gambling, drinking and profanity were not pro-

hibited by posted notices. "The Colonel does not approve," was known throughout the command, from the officer by his side to the last enlisted man, and no order was needed.

Every morning a careful inspection of the ship was made. It was a pleasure to accompany the inspecting party from bow to stern and from the hurricane-deck to the bottom of the hold. The quartermaster of the transport, the ship's surgeon, the troop's surgeon and several officers inspected the men and their quarters, looked into every stateroom, walked past every cot, and visited the dining saloon of the officers, the messrooms of the soldiers and the quarters occupied for eating or sleeping purposes by the crew. Not a spot a foot square escaped the trained eyes of the inspectors, and woe to the officer or man or steward or bathroom boy remiss in his duties.

The *Logan*, built in Belfast in 1892, is a steel ship with a double screw propeller and two engines, the main one having 3,000 horse-power. It is equipped to carry 1,650 soldiers in hammocks with iron standards and canvas bottoms. The coal bunkers hold 1,780 tons, and 400 more can be carried in the hold. The average consumption of coal is 70 tons a day. There are fourteen freshwater tanks with a capacity of 1,270 tons, and a cold-storage capacity of 20,580 feet, with an average temperature of eighteen degrees. With the temperature eighty degrees on deck and a hundred and thirty in the engine room, which was visited after the general inspection of the ship, it was like a plunge in an ice bath to go to the cold-storage room, where the temperature was at that time nineteen degrees; but to feel the chill gave

one confidence in the meat and other contents of that room. The ship has a treasure chamber, containing on this trip \$2,000,000 in silver for use in the Philippines, worth in gold \$1,000,000.

While the transport service has many critics and is admittedly a considerable expense to the Government, it is the belief of those who are obliged to use it that it would be a sad day for the Army if the transports were abandoned and the soldiers transferred on commercial steamers. Based upon the actual expense of a transport trip from San Francisco to Manila and return, compared with the lowest bids for similar service by a commercial company, it is far more economical to keep the transports.

For the health and comfort of officers and men, there is no question that the transports are valuable, and that should carry greatest weight. There can be no doubt that the transport service is better than any yet offered as a substitute for it. After a trip of from twenty-six to thirty days on one of these ships, regiments on several occasions have stepped into barges that carried them directly to the field, and into active service.

It is the policy of the Government to stimulate commercial lines, and the number of transports in service among the islands is limited to the actual present needs of the Government. There is a special line of coast-guard boats which do not enter into competition with the established local lines, and are used chiefly to call at small places which do not have regular connection with Manila.

It seems impossible for a commercial line to provide for the comfort of the troops as well as is done by the

seem to be the

with the welfare of the soldiers, the question of importance, it would not seem wise to sell the few that have been fitted up at great expense and admirably adapted to carry the soldiers to and from Philippines safely, economically and comfortably.

CHAPTER II

M I D - P A C I F I C A M E R I C A

San Francisco and Manila United by Cable—Missionary Influence in Hawaii—A Night on Mauna Loa—In the Harbor of Guam—Mumps Cause a Quarantine.

WHEN Admiral Dewey cut the cable in Manila because the Spaniards would not surrender it, he little thought that within five years an American cable would be laid across the Pacific with every landing on American territory. Yet such was the result: San Francisco and Manila were united on July 4, 1903, with intermediate stations at Honolulu and on the islands of Midway, Wake and Guam, over each of which the Stars and Stripes proudly float.

Twenty-two hundred miles nearly southwest from San Francisco, steamers for Japan, China, Australia, New Zealand and Samoa stop at Honolulu for a day or two and enable passengers to get their first glimpse of a tropical island, with its palms and flowers and fruits and volcanoes and lepers and a high degree of civilization. Men are yet living who were born when the Hawaiian Islands were the homes of savages engaged in war upon one another. Then came Kamehameha, the chief of a powerful tribe, who conquered one tribe after another until he was able to unite the whole group under one

government and proclaim himself king. In his reign missionaries began their work among the people of the Sandwich Islands, as they were called at that time, and civilization, schools, churches and hospitals followed. The words of John Quincy Adams on the Hawaiian Islands, contained in a report to Congress in 1843, are germane:

"It is a subject of cheering contemplation to the friends of human improvement and virtue that, by the mild and gentle influence of Christian charity, dispensed by humble missionaries of the Gospel, unarmed with secular power, within the last quarter of a century the people of this group of islands have been converted from the lowest abasement of idolatry to the blessing of the Christian Gospel; united under one balanced government, rallied to the fold of civilization by a written language and a constitution providing security for the rights of persons, property and mind, and invested with all the elements of right and power which can entitle them to be acknowledged by their brethren of human race as a separate and independent community." To whom should the Hawaiians look for suggestion if not to the men and women who had rescued them from barbarism?

If one wishes to read an informing chapter on the attitude of Europe toward the Pacific Islands, he will find it in "American Diplomacy in the Orient," by the Hon. John W. Foster, ex-Secretary of State of the United States. Twice did the British raise their flag over what Mr. Foster terms "The Paradise of the Pacific"; once the Russians claimed the island, and twice the French were in control; "but the little kingdom outlived

the designs of these powerful States," and "with the good will of all the nations, was left to work out its own career."

A short time before the close of President Harrison's second administration, a treaty was submitted providing for the annexation by the United States of the eight islands, a little larger in area than the State of Connecticut, and containing a population of one hundred and fifty thousand people. The Senate did not vote on the treaty, and President Cleveland withdrew it soon after he was inaugurated. Four years later a new treaty similar to the earlier one was sent to the Senate by President McKinley. Under its terms the Hawaiian Government offered all rights of sovereignty to the **United States Government if the latter would assume the public debt of Hawaii, to an amount not to exceed four million dollars. While the Senate of Hawaii ratified the treaty, the United States Senate took another form of legislation.**

President McKinley, on July 7, 1898, signed the resolutions providing for annexation which had passed the Houses of Congress. By them he received power to provide for the government of the islands until Congress should enact laws for that purpose. A commission was appointed to recommend suitable legislation for the islands, and on April 30, 1900, the bill establishing a territorial government in Hawaii became a law.

The volcanoes on these islands are among the most prominent in the world. Mauna Loa and Kilauea lie near together on Hawaii, the largest island of the group. The former is nearly fourteen thousand feet above the sea level, and has several times menaced the towns of

Hilo on the eastern coast. A recent writer at Honolulu gives the following graphic description of a stream of lava from Mauna Loa:

"I spent a night at the end of a black glossy river of humpy rock, over half a mile wide, sluggishly eating its way through a dense and lofty forest. Out of its irregular, billowy front line of black tongues of rock among the trees, fresh red tongues of molten rock were here and there pushing forward, wrapping in flame the lofty trees and broad ferns. One broad tongue slowly crept down a brook channel licking up the water pools with loud explosions. In half an hour we could step across the congealed lava, although it bent like ice under the weight. We boiled our coffee on the hot rounded ends of a tongue as on a stove. When our breakfast was finished the rock opened and emitted a fresh stream. It ran sluggishly like pitch. It was forty miles from its source, whence it had come through a few covered tunnels where it ran swiftly, near the end ramifying into a multitude of streamlets. The general rate of advance averaged perhaps one hundred feet a day. Much of the lava was expended in piling up behind to an average depth of ten feet or more. The whole formed a cruel monster, slowly creeping toward its prey, the beautiful town on the bay. It was a long agony for the people, for month after month the terrible fire drew nearer, until after thirteen months of fears and prayers, it suddenly ceased only six miles away."

The Japan steamers pass the Midway Island 1,160 miles northwest of Honolulu; Yokohama is 2,245 miles farther west. Wake Island lies in a southwesterly direction from Honolulu, 2,044 miles distant, with Guam



A WEDDING PARTY
A NIPA HUT

1,293 miles to the southwest, Manila in the Philippines 1,506 miles farther west, and Tutuila in the Samoan group 2,263 miles southwest of the Hawaiian Islands. From "Greater America," a timely collection of papers reprinted from *The Youth's Companion*, some interesting facts are taken regarding these latest acquired possessions of America.

Four thousand miles or more beyond Hawaii, toward Japan, extends a shoal which occasionally touches the surface in a reef or little island. At the western end of this irregular shoal are three islands, formerly called Brooks Island in honor of the American discoverer, and now known as the Midway Islands. The smallest is a mere sandy spit over which the waves dash in storms. The other two islands are each four miles long and about a mile wide. There is no indication that these islands were ever inhabited, but the soil is good and there is abundance of sweet water, so that quite a large colony could subsist on the tropical fruits that might be raised, and the abundant fish and turtle that abound in the lagoons and waters surrounding these islands. Captain Brooks discovered the islands in 1859. The American Government took formal possession August 28, 1867, and raised the Stars and Stripes on the highest point. There is a fine and safe harbor for vessels no larger than colliers, and outside of the harbor, in the roadstead, there is good anchorage for recoaling in fair weather. As the islands are on the direct route from Honolulu to Yokohama, their value as a coaling station and a cable station was early recognized by the Government when planning the cable line from San Francisco to the Philippines.

Commander Taussig, of the gunboat *Bennington*, on

including a large quantity of fresh meat and other supplies for the American governor and other officials on the island, the two companies of marines stationed there and the officers and crew of the *Supply*.

As the anchor chains rattled, cameras were quickly loaded with new films and extra cartridges placed in convenient pockets in order to "catch" everything new and interesting at our first landing place. Large bills were exchanged at the quartermaster's office for small change. The passengers crowded as near the ship's stairway as possible. Some of the young officers and the young ladies had planned a dance at the old barracks, and their feet tingled with the anticipation of an experience which they would probably never be able to repeat. In the meantime, Dr. Davis, the transport surgeon, and the physician from the port, were having a quiet chat. The interview closed, and in an instant a yellow flag floated from our mainmast. We were quarantined! Four soldiers on board with mumps had spoiled an afternoon's pleasure for two hundred people. The people of the Pacific Islands have never had the American "children's diseases," and seem unable to resist the attack of these new enemies. Smallpox, cholera and bubonic plague are not so fatal to Americans as measles, mumps and scarlet fever are to our "brothers in brown."

Guam is the largest of the Ladrone Islands, and was under Spanish rule at the outbreak of hostilities between Spain and the United States in 1898. On June 20, the first American military expedition to the Philippines stopped to take possession of Guam in order to have a safe harbor between Honolulu and Manila for a coaling station or for temporary repairs, if necessary. Guam



THE CHINA SEA

SURPRISE OF THE GOVERNOR 87

was so far removed from the lines of communication that when the Americans arrived the Spanish governor had not heard of the war, which had been declared on April 26. Several officers on the *Logan* were in the attacking expedition five years before, and told with much merriment how the governor came down to the shore when he heard the American guns silencing the fort in the harbor and offered his apology for not returning the "salute," explaining that he had no powder on the islands! Imagine his surprise when he found himself and his command prisoners of war, ordered on board the "saluting" vessel and on the way to Manila. The governor surrendered the whole chain of fifteen islands, but the American Government, in the Treaty of Paris, gave fourteen back to Spain—these were promptly sold to Germany—our Government retaining only Guam.

The first American governor of the island was Captain Richard P. Leary, of the United States cruiser *Yosemite*, who established a permanent civil government under the Navy Department. During his administration the bay was surveyed and charted and made safe for vessels of all sizes.

The area of the island of Guam is about one hundred and fifty square miles, one-half of which is susceptible of cultivation. Nearly all of the land is still virgin soil, only about one per cent. being under cultivation. The population is about nine thousand, nearly all of it being in towns, Agana having two-thirds of the entire number, and the five other towns containing from two to nine hundred each. Cocoanuts, oranges, lemons, cacaos, rice, corn, tobacco, sugar-cane, beans and tomatoes are among the fruits and vegetables raised. Deer and wild

goats are found in abundance; cows and pigs are raised.

The Rev. Francis E. Price, who represents the American Board of Missions, speaks of the excellent record which the American Government has made during its occupancy, asserts that the people are far more prosperous than ever before, and that, as a rule, they are contented. The Government, he declares, has been honest, administering public affairs justly and visiting swift punishment on official dishonesty.

When the typhoon in November, 1900, had left the inhabitants of Guam in a destitute condition, the Government promptly expended \$5,000 in relief work. At that time Mr. Price heard the following from a group of persons on the street: "This is something we never saw before—the government helping the people. Heretofore the people have always given to the government and received nothing in return." Evidently "a government for the people" had not been a popular sentiment in Guam. The American Board has a school in Agana, and a boarding school on its premises, one and a half miles from Agana.

As the sun sank to his rest, the band on the *Logan* played and the strains of peace and good-will to men floated over the quiet harbor where five years before the notes of war had been heard. When the Sabbath dawned the noble steamer sailed out through the narrow channel and turned her prow toward the west, and the record at noon was eighty-one miles from Guam and fourteen hundred and nine from Manila.

CHAPTER III

SOLDIERS PLAY AND PRAY

Novel Situation for a Clergyman—A Favorite Hymn
on Shipboard—Needs of the Chaplain—Song of
Childhood—The Howling Wilderness.

THREE Sundays were passed on the voyage from San Francisco to Manila. A religious service with a sermon was held each morning, and a song service with an address in the evening. The efficiency of an army chaplain depends on two things: his personality and the attitude of the commanding officer and his staff. Both must co-operate to accomplish any lasting good. A clergyman looking for an easy berth would better become a tract distributor or an editor; he will certainly miss his mark as a chaplain. The Rev. Joseph L. Hunter of Pennsylvania is the chaplain of the Fourth Infantry.

At two of the Sabbath services the writer was invited to speak, once aft and once forward. One Sunday the sea was smooth, and on the other it was not so rough as it had been. Standing on the main deck under a canvas awning, with the enlisted men about him, and the officers and their wives, only a few of whom he could see, sitting on the upper deck, the situation was novel. It was an effort to retain one's footing, while manuscript or note was out of the question in the breeze that was blowing.

The two audiences, one seen and the other unseen; the certainty that the speaker and his hearers would soon part not to meet again in that relation; the keen interest manifested on the part of the men going forward at the call of duty to dangers of which many have no conception—these features and others combined to make the services deeply impressive.

The men were fond of singing, and the hymns that are popular in the prayer meetings at home were called for most frequently on ship-board. Three and four men looked over a single book, and the singing, led by the organ and cornet, was hearty and sincere. The song service on the *Logan*, with the chaplain leading the singing, Mrs. Chance at the organ, and a member of the band helping with the cornet, and hundreds of men with bared heads singing their greatest favorite:

“When the Roll is Called Up Yonder,
I’ll be There,”

will not soon be forgotten. One evening Gospel hymns were sung, the next night patriotic songs, and the following evening the graphophone was used to entertain the men. The organ, hymn-books, reading matter and graphophone, used by the regiment, were gifts. Soldiers and sailors, set for the defence of the flag and the dissemination of American principles, deserve well of those who remain at home, and what can properly be done for their enjoyment and comfort will be a wise investment by the Government.

The chaplain wears the khaki uniform of the army, with the insignia of his rank, that of captain, and a silver cross on each shoulder strap. Besides conducting

GOOD WORK OF THE CHAPLAIN

the Sunday services, he visits the sick in the hospital, engages in personal religious conversation with the men, secures suitable reading matter and provides innocent recreations. The Government has not seemed to realize how important an officer the chaplain of a regiment may be, and as a rule is; a poor chaplain is as rare as a poor surgeon. What the surgeon needs to make his work efficient is given to him, as it should be; what the chaplain needs should be given to him. The success attending the splendid work done by Christian workers, not chaplains, sent out with the troops by societies, is partly due to the fact that they are provided with money with which to secure what the soldiers need.

Mr. Hunter is a soldier and had no complaint to make; but it is not difficult to see how his work and those of his fellow chaplains could be improved by small annual appropriations. The additional expense of fitting out the Army and Navy chaplains with reading rooms, traveling libraries, stationery, games, etc., would not be large, and the investment would seem to be a good one. A stereopticon with a good collection of slides, a few good papers and periodicals regularly subscribed for, and a few dollars a month to use as exigencies arise—these are some of the needs of chaplains as they appear to the writer. A few people are now doing privately what could be wisely done by the Government, while other expenditures probably come from the small salaries of the chaplains. There are a thousand men in a regiment; the Fourth Infantry has one hundred copies of "Church Hymns and Gospel Songs."

Mr. Hunter had the cordial co-operation of the officers; many of them, and nearly all of the ladies on board,

attended the services regularly. The example of these prominent people was greatly appreciated. The chaplain had held a similar position in a Pennsylvania regiment of militia for several years. When the Spanish-American War began, he went with his regiment to the Philippines, being on the second American Military Expedition. After the regiment returned home he resumed his pastorate. Knowing the needs of the soldiers of the Regular Army, he again offered his services to his country and was appointed chaplain in 1902. He was accompanied to the Philippines the second time by his wife and their four children.

Twice a week the enlisted men sang patriotic songs. A favorite was "The Army Hiking Song," sung to the tune, "Tramp, Tramp, Tramp, the Boys are Marching":

"In the land of dopy dreams,
Peaceful, happy Philippines;
Where the bolo-man is busy all day long;
Where Americanos die,
And the Filipinos lie,
And the soldiers sing their Army Hiking Song.

CHORUS:

Tramp, tramp, tramp, 'tis weary marching,
Hiking after Philippine ladrones;
But beneath the Starry Flag,
We corral them with a Krag,
For we want to see our own belovéd homes."

The soldiers practiced calisthenic exercises for an hour every afternoon under the direction of officers. Besides keeping the soldiers in excellent trim physically, this is said to be a preventive of seasickness, or at least it en-

ables one to forget that he is ill. Aside from this drill exercise and sentry duty, the soldiers were left largely to themselves, and sat or lay on the deck reading, sleeping or playing cards, according to fancy. Not long after the trip began, a few of the men started a glove contest on the deck where the song service was in progress.

"A prize fight!" shouted an enthusiastic lover of the strenuous life. A divided interest was manifest from that time. Not only the enlisted men on the outskirts of the crowd, but a number of junior officers and young ladies were unable to resist the temptation to see a free glove contest. No complaint was made by the chaplain, but the disturbance was not repeated. The colonel "did not approve" having the chaplain's services disturbed, and they never were again.

Nearly every week, on the patriotic night, the men called for "The Good Old Summer Time," which was sung with great enthusiasm. When it is remembered that the soldiers were leaving home and loved ones for two years, if not forever, it was not surprising that they loved to recall the days of childhood:

"There's a time in each year
That we always hold dear,
Good old Summer time.
With the birds and the treeses
And sweet-scented breezes,
Good old Summer time;
When your day's work is over
Then you are in clover
And life is one beautiful rhyme,
No trouble annoying,
Each one is enjoying
The good old Summer time.

CHORUS:

"In the good old Summer time,
In the good old Summer time,
Strolling through the shady lanes,
With your baby mine.
You hold her hand, and she holds yours,
And that's a very good sign,
That she's your tootsey wootsey in
The good old Summer time."

The sail from Guam to the Philippines occupied four days, but it was twenty-four hours after we sighted the Island of Samar before we dropped anchor in Manila Bay. For several hours we passed near to the island which will be known in history as "The Howling Wilderness."

Colonel O'Connell was stationed at one time at Samar. One evening, when recalling his Philippine experiences, he told of a conversation which he had with the Archbishop of California just before sailing on the *Logan*.

"So you have been in Samar, which General Smith made a howling wilderness?"

"I have been in Samar, and it is a howling wilderness; but General Smith did not make it so."

"Have I the wrong name?" asked the archbishop. "Who was it that made Samar a howling wilderness?"

"God Almighty, not General Smith."

Army officers, while not wishing to be quoted, were not reticent in defending General Smith for his efforts to suppress the rebellion in Samar, which was crushing the American Army. His famous words to "kill and burn everything and make a wilderness of Samar" were



A STREET-MEETING CROWD IN MANILA

PUTTING DOWN THE REBELLION 45

never understood, in their opinion, to be an order, and were never taken as an order by those who heard them. He was understood to mean that the rebellion should be put down in the shortest possible time and with the least possible loss of life on both sides.

CHAPTER IV

FIRST IMPRESSIONS

Rival of the Inland Sea—Filipino Life at First Hand
—Shipping in Manila Harbor—Jehu Out-distanced—
The Carabao an Insurrecto—Costume of the Fili-
pina—The Scholar's Question.

“WE want you to write an article giving your impressions of Manila when you had been there one week. Do not wait until you are acclimatized. Tell us what an American traveler sees when he enters the city of Manila.”

This was the instruction received by the writer when leaving New York. Were he to give similar directions to another American traveler he would modify them in a single particular:

“Write your impressions on the first day after landing.” It does not take the traveler a week to yield to the seductive influences of this charming city.

Passengers coming from the Pacific coast on a liner touch first at Yokohama and then at Nagasaki, Shanghai and Hong Kong, or sail directly from Nagasaki, according to the line and the steamer taken. Reaching Manila, as we did, on a transport, we approached the Philippines from the East, sighting Samar on our left and soon afterwards southern Luzon on our right, and sailed between the two islands through San Bernardino Strait, about five miles wide at the narrowest point.

The morning ride was one of surpassing beauty. The glimpse of tropical foliage which we had at Guam was simply a foretaste of what was now visible from either side of the ship. Many of the officers were returning to former fields or going to new ones, and their description of towns and villages, almost hidden from view, showed how varied were the aspects of Filipino life and how populous were the islands. The cocoanut palm and the ever-present bamboo could be seen near the shore, and frequently a little settlement.

For hours during our first day among the Philippine Islands we had a fine view of the Mayon volcano, near the southern end of Luzon.

A few officers on previous trips to Manila had sailed through the Inland Sea of Japan, and they declared that that famous sheet of water does not surpass in beauty, and certainly not in grandeur, the Straits of San Bernardino, and that Fujiyama itself is not so perfect in formation as Mayon.

Manila Bay is entered from the sea by two channels, one on either side of Corregidor Island. The main channel is called the Boca Grande, or great mouth; the other is the Boca Chica, or little mouth. We sailed through the larger channel while the revolving light which guided Admiral Dewey on the memorable night of April 30, 1898, was still flashing its beams, alternately red and white, across the bay and far out to sea. When we anchored we were twenty-five miles from Corregidor, just outside the breakwater, with Manila a mile away, and Cavite, the scene of the great naval battle, a dozen miles distant at our right.

The first impression that one receives while entering

the harbor of Manila is that here is a body of water in which could lie secure not only the entire American Navy, but also the navies of many nations. One does not have long to meditate upon the occurrences of 1898, for his transport is quickly surrounded by official boats, representing the customs service and the quartermaster's department, and also by innumerable little boats manned by natives and waiting to carry passengers ashore. At present it is impossible to take large ships near the city, as the water is not deep enough, and sudden gales may drive them from their moorings. Given a thousand islands stretching over two thousand miles, from north to south, the chief means of communication must be by water. In the harbor of Manila one sees many kinds of craft. He finds several ships bearing on their funnels the national colors, though somewhat begrimed with smoke. These are inter-island transports which carry the troops and mail, fresh meat and ice and other necessities of life to the different posts on the isles of Luzon, Panay, Mindanao, Cebu, Negros, Samar, Leyte, and a few smaller ones. These transports travel on schedule time; their routes average from ten to twelve days in length.

Commerce and traffic have followed the American flag; and to-day many lines of steamers, passenger and freight, include Manila in their course, while several have it as one of their terminal ports. Steamers from China or Japan bring mail and passengers every week; several lines run to Hong Kong, and others to Japan direct. There are frequent arrivals from Australia. China is within three days of Manila, and Japan is reached in two days more. At Hong Kong or Nagasaki



HOTEL DE ORIENTE

liners may be taken for San Francisco, Portland or Vancouver, prompt connections being made. A letter mailed in Manila may be read in New York in thirty-two days. At Hong Kong and Singapore one may catch western-bound liners and reach England and New York through the Suez Canal. There are also many local steamship lines, mostly under Spanish control, although the English and Filipinos own some of the boats which ply between Manila and other cities. The Compania Maritima, the largest of the commercial companies, has an excellent fleet of twenty vessels, with which it touches nearly all the important centers in the Archipelago. There are also in the harbor ships from Nagasaki, Hong Kong and Calcutta, and from Spanish, English and German ports; an occasional schooner from the Pacific coast is seen.

While we were looking at the shipping and watching the great steam dredges at work, the launch carried us to the wharf opposite the Customs House. As we landed we found ourselves strangers in a strange land, and in the midst of strange customs.

Imagine two Americans standing on the wharf, unable to speak a word of Spanish, and a crowd of chattering natives unable to understand a word of English. Carriages, carts and other vehicles dashed past us, many of them empty and driven at breakneck speed. All efforts to get a conveyance were futile until we discovered a group of men in khaki uniform. A cordial greeting from these American brothers, a word or two in Spanish or Tagalog from one of them to a passing native, and we were soon on our way to the Hotel Oriente.

While the soldiers were securing the carromata, a Fil-

ipino lad ran toward the vehicle and engaged the attention of the driver for an instant. For this service, less than a minute in duration, he extended a brown hand and said with a pathos almost irresistible:

"Fifty cents, Mex."

Just why he claimed a half dollar it was difficult to tell, unless he believed that we represented the people who had come from America to benefit the Filipinos.

There may be vehicles which jar one more than a carromata, a two-wheeled vehicle drawn by a small native pony, but they have not come under the writer's observation. Jehu would have been distanced had he driven his chariot through Manila. The driver, or cochero, takes no chances; he lets those in his carriage do that. He simply plans to get to his destination by the quickest route and in the shortest time; the fact that he is paid by the hour or the mile does not enter into his reckoning. He aims simply to get ahead of every one else, and he usually succeeds when he has an American passenger.

We had learned on the transport that there were excellent hospitals in Manila, and we had no doubt that within a half hour we should be in the accident ward, or more probably in the morgue. We did not communicate our fears to the cochero. We could not have done so if we had tried, and we were too busy holding on to the narrow seat even to talk to each other. The ride was not so long as it seemed, as we found later; and by learning one or two Spanish words, we were able later to ride in a carromata with some hope of returning to our hotel without broken limbs, although we never ceased to watch for broken axles and other damaged parts of our carriage.

THE CARABAO AN INSURRECTO 51

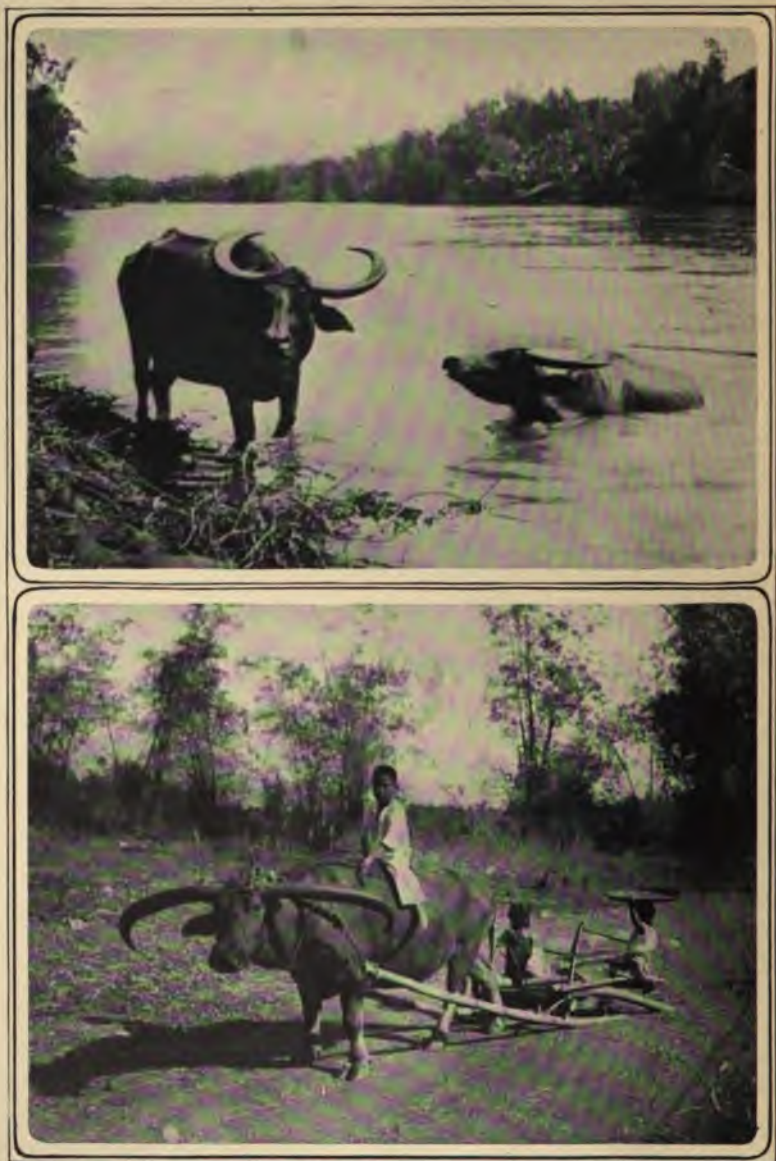
On our way to the hotel we passed many carts drawn by carabao. This animal, in appearance a cross between an ox and a rhinoceros, actually a water buffalo, is driven singly to a heavy cart. The carabao has an individuality which must be respected. It is tractable and gentle when driven by a Filipino or a Chino—every man from the Flowery Kingdom is a "Chino," the Spanish for Chinese, and the word "Chinaman" is never heard in the Philippines.

The carabao is an insurrecto. The hatred of Americans which the natives had has apparently been transferred from Aguinaldo and his followers to the carabao. It is said that formerly one of these animals would turn and charge an entire company of American soldiers when driven by one of them. Whether it was the uniform or the color of the American, or simply "cussedness," psychologists have not explained. No American ever drives one of these animals if he can help it; when any driving is being done the carabao is in pursuit.

But the carabao and the Filipino are on excellent terms. Critical Americans speak of a "Filipino smell"; it is said that the carabao objects to the "American smell." One might as well try to stop, single-handed, an automobile as a carabao when once he has his head up, while a Filipino child of five years can handle the animal with impunity, leading him by the rope running between his horns to a ring in his nose, or sitting on his back. The speed of the carabao is uniform. It is one mile an hour with good roads, but this rate cannot be maintained for many consecutive hours; unless the animal is allowed to have a mud bath once or twice a day he becomes water mad.

A failure to understand this characteristic led the Americans in the early days into needless complications. If the carabao is not released from his cart and allowed the course which nature has laid down, he takes the cart with him to the nearest water in sight, whether it be a mud hole, rice paddy, estero, river or ocean. His constitution requires that his body should be submerged not in water simply, but in mud as well, and it is no uncommon sight to notice a dozen carabaos in one of the esterros with which the city abounds. All that one can see of the great animal are the horns and a few inches of the back. After refreshing itself in water that would seem to be fitted only for the culture of cholera germs, the faithful friend of the farmer and traffic manager returns to his duties for another term of service. In the rice field, which is plowed when under water, the carabao is invaluable. If it should be decided at any time to dispense with his services, the system of rice growing would have to be changed.

There are a few street cars in Manila, drawn by ponies that would not be allowed to pass an officer of the Society for the Prevention of Cruelty to Animals; but these cars are not patronized by Americans. The story is told of an American school teacher who thought that street cars were run for the purpose of conveying passengers, and, acting on her intuition, she took a seat in one of them; but she had counted without the cost. Receiving many stares from her fellow-travelers, stares not born of rudeness, but of intense curiosity upon seeing an American lady in a Manila car, she left it after riding a block or two. The cars are uniformly crowded to the doors, and the steps are also jammed, many native



THE CARABAO
CARABAO RAPID TRANSIT

women being among the passengers. Some of the American soldiers patronize the cars, but not until they are immune from a disease apparently familiar to the majority of the lower classes among the Filipinos. It is said that there are people who think that they have prickly heat, and try to convince their friends that it is so. With the new electric line in operation, with first and second class cars, Americans as well as Filipinos will patronize it.

The siesta, the nap following luncheon, or tiffin, as it is termed, may be omitted the first day that one is in Manila, but not after that. When one has gone to the shopping district and found all of the principal stores **closed, doors locked and blinds up, and has found empty desks in the public offices and business houses, he realizes that he might as well go where all the rest of the world is at that time, and he returns to his hotel, sleeps an hour, has a cold bath, dresses for the afternoon, orders a carromata, and goes out for business or pleasure. Before the American invasion, the business of the day was nearly all done before noon, and only a few clerks were obliged to return to the stores and offices after tiffin; is it to be wondered at that the Americans were resisted?**

The first drive is to the Post Office, through the Calle Rosario, the Chinese shopping quarters, and the Escolta, where the better class of foreign shops—American, English and Spanish, with an occasional Chinese, are **found. Then one retraces his steps down the Escolta, crosses the Bridge of Spain, which spans the Pasig River, and drives into the Walled City on the left bank of the river, or down to the Luneta overlooking the bay.**

The Walled City, perhaps a mile square, contains the

Cathedral, the Augustinian, Dominican and other churches; the St. Thomas University and other institutions of learning; the Palace, used as the headquarters of the Civil Government; Fort Santiago, the headquarters of the military; a large Spanish hospital and several hotels; the Army and Navy Club; many shops, a market, and not a few houses still occupied by Spaniards, and the building occupied by the Young Men's Christian Association, the Methodist Printing Press and the American Bible Society.

The scene on the Luneta at sunset, when the band plays, is brilliant. Hundreds of carriages drive along the shore facing the bay, or stop for a few moments as near the stand as possible, while gentlemen alight to talk to friends in other carriages. Americans, Spaniards, Filipinos, Chinese meet here, the turnouts of some of the brown and yellow people not a whit behind in style or expense those carrying paler faces. The music is of a high order, but it is of secondary importance; every one who can go to the Luneta must go there to be in the swim. It is said that clergymen go there to make pastoral calls.

In the business and residence part of Manila the houses are built of native woods, after the Spanish style of architecture. Glass is seldom seen in the windows—a translucent, but not transparent, sea shell being substituted for it. The ground floor is generally used as a carriage house, although the Americans are utilizing the space for reception rooms, dining rooms, libraries or bedrooms.

In the native districts of Manila, outside the fire lines, and in nearly every town outside of the capital, the

native house is built of bamboo, with a roof of nipa leaves. This kind of house is commonly called a nipa shack, the roof, which is built first, giving the name to the entire building. After the roof is completed, it is raised to the proper height, a few bamboo poles are laid for the flooring to rest upon, and the family moves in, finishing the house as opportunity offers.

Just above the Bridge of Spain are Spanish and native boats, which run up the river and across Laguna de Bay, supplying towns along the river and lake with products from Manila and returning richly laden with produce from the provinces toward the east. Other boats run on other rivers entering into the bay. Below the bridge are many steamers which sail along the northern coast of Luzon, perhaps two hundred miles, while others reach all of the southern islands.

The mouth of the Pasig is at times, especially in the typhoon season, practically choked with ships, launches, cascos and bancas which come inside for protection from the storm. The cascos are really lighters, although they are long rather than broad, and are covered with bamboo roofs made in sections, which protect the cargo as well as the family of the man in charge of the craft. On almost every casco the owner lives with his family, including the cock that crows not only in the morn, but whenever he feels like it. It is a marvel how the children who live on the cascos keep from falling overboard; perhaps they do not always succeed.

The motive power consists of two or more Filipinos with bamboo poles from twenty-five to thirty feet long. Along the sides of the boat run little foot bridges or bamboo sidewalks, upon which the sailors walk as they

pole the boat. It seems incredible that two men, each weighing less than a hundred pounds, should be able to force a heavily laden boat against the swift current; but they do. Dropping one end of the pole into the mud, the barefooted and lightly clothed native doubles himself, bringing his head nearly as low as his feet as he presses the other end against his bare shoulder.

The banca is a tree trunk hollowed out and propelled by a paddle or poles, although a large one may be moved by oars or a sail. When a sail is used, there is always an outrigger attached, and the strength of the gale may be determined by an onlooker. It may be a "one-man" breeze, or a "two-man" breeze, or the entire crew of four or eight men may be standing on the outrigger while the heavier passengers are told to sit high up on the windward side. At such a moment one not accustomed to sailing in a boat whose lee side is under water is apt to inquire as to the possibility of rescue, if the breeze should pass the limit of the counter-balance on board.

It gives one just arriving from America a bit of a shock, as he drives about the streets of Manila, to see children running around clad principally in their brown birthday suits, although the majority of them do have a covering of a texture as fine as mosquito netting, extending nearly to the knees. The laboring men are in all stages of dress. Some of them have scarcely more than a cloth about their loins; this is especially true of the Chinese coolies. A large number of the men go barefoot and the great majority are bareheaded. With the women there is greater modesty shown, and many of the native women might be deemed well-nigh prudish in their



POLING A BOAT ON THE PASIG RIVER

reserve. Some of them are barefooted, but others wear dainty little slippers with wooden bottoms and a little piece of cloth or leather which covers three or four toes. This foot dressing does not allow great liberty of action in walking, and it is not uncommon to see a slipper left behind for a moment. It is said that in the giddy waltz a *senorita* will lose a slipper in the middle of the floor and catch it up again when she returns in the next circuit.

The dress of the Filipina woman is simple and admirably adapted for a temperature that ranges around eighty-five degrees, often reaching ninety-five, and seldom dropping below seventy-five. The outer garments are a skirt, with or without a train, according to the purpose for which it is worn; a waist of thin material with flowing sleeves, called a *camisetta*, and a handkerchief, starched stiffly and folded diagonally, which rests lightly upon the shoulders. Many of the younger women have beautiful necks and shoulders, which show to the best advantage in this costume. At the reception given by Governor Taft to General Davis upon his retirement from the army, the dresses worn by many of the Filipinas surpassed in beauty, as they apparently did in expense, with their rich material heavily embroidered, those worn by many of the Americans present. Now and then a Filipina tries to emulate her American teacher or friend, and dons American shoes and corsets and gowns; but the result is not artistically gratifying.

The native women, and ladies as well, have one habit which strikes a visitor as repulsive. It is not at all uncommon to see women at work, and even Filipina ladies of apparent wealth, riding in their carriages, smoking not only cigarettes, but even cigars larger than those used

in the States. As for the men, young and old, it is the exception to see one without a cigar or cigarette.

At a concert the flute player held a lighted cigarette in his left hand, and whenever he could take a whiff he did so, but he was careful that this indulgence should not disturb the harmony of the entertainment. The driver of your carromata, the clerk who waits on you at the counter, the cook in the kitchen, in fact the great majority of men in Manila—Filipinos, Chinamen, Americans and Mestizos (half-breeds, Filipino and Chinese, or Filipino and Spanish), are smoking the greater part of their waking hours.

With the Filipinos music is well-nigh a passion. Every town, village and hamlet has a band, and it is claimed that the best military band in the Philippines is a native one led by a Negro. Two or three times a week the Constabulary band, under the direction of Lieutenant Loving, plays on the Luneta. The native bands have rude instruments, many of them made of bamboo. The story is told of a Filipino sailor who, with a flute improvised from a bit of piping, the holes punched with a red-hot skewer, could play an extraordinary range of airs and variations in perfect tune and with much artistic feeling.

Next to music, and even greater in interest than his love for his native instruments, is the Filipino's delight in cock-fighting. The native Filipino is a born gambler, and in cock-fighting he finds his greatest joy. The government has not deemed it best to deprive him of his favorite passion, but cock-fighting is restricted to Sundays and feast days, and before sundown on those days. As there are some fifty or sixty feast days in a year, one

who is determined to see this sport can do so without breaking the Sabbath.

The fondness of the Filipino for his fighting cock was illustrated not long ago when a large part of the Tondo district of Manila was burned. Every man saved his *combatté*, as the rooster is termed, while the policemen and firemen saved the women and children. No matter how poor a man may be, he is a gentleman if he owns a rooster, which may bring him in a large amount of money if it wins in the next fight; and if it is killed he is sure of a chicken dinner. Therefore, he is happy and wins, whichever bird goes under. One cannot walk a block without meeting a man with his rooster under his arm or seeing him sitting on his haunches petting the fowl as if it were his favorite child. When he grows tired of holding it or stroking it, he drives a little peg into the ground, to which is attached a string two or three yards long and tied to the rooster's leg. It is said that on Sunday, if the worshiper is pressed for time, he takes his *combatté* to the church door and tethers it outside, while he goes in to perform his religious vows, and then hastens away to the cockpit, where he spends the afternoon and perhaps earns enough to support his family, with the aid of his wife's labor, during the coming week.

"Do the children play games as American children do?" the writer asked an American school teacher. For answer she pointed to an enclosure a dozen feet square. There in a ring were a number of boys pitching pennies.

"They are playing, you see, and playing for keeps. Playing for amusement is an art wholly unknown to the Filipino."

Another teacher said that she organized a baseball



ADMIRAL DEWEY, U. S. N.

CHAPTER V

ADMIRAL DEWEY'S VICTORY

Views of John W. Foster—Capitulation of the Capital—What America Received for its Twenty Millions—Mr. McKinley's Hesitation—Appointing the Commission.

I WISH I had never been born," said John Wesley. "But you are born," was the philosophic reply of his revered mother.

Opinions differ as to the wisdom of the retention of the Philippines by Americans, but no one has questioned our right to destroy the Spanish fleet. Whether Admiral Dewey should have sailed away after finishing the work to which he was specifically assigned may long remain a subject of academic debate. Similar themes have been discussed in other days.

"While the caution which Washington gave his countrymen in his farewell address to avoid entangling alliances has not lost its virtue, the Nation has attained such a position among the powers of the earth that it cannot remain a passive spectator of international affairs."

These words from the pen of ex-Secretary John W. Foster express the conviction of one of the best American diplomats of recent decades. Mr. Foster makes this statement regarding Admiral Dewey's position subse-

quent to the sinking of the Spanish fleet: "The dispatch of his (Admiral Dewey's) squadron to the Philippines was made necessary by the exposure of American commerce in the Orient and of American cities and towns on the Pacific coast to the reprisals of the Spanish fleet. He fulfilled his orders when he destroyed that fleet. But there was not a single harbor in all the Asiatic waters where his squadron could remain in time of war. His only course was to continue in the harbor captured from the enemy till he received orders from his Government."

Comparatively little was known of the Philippines ten years ago; to-day few children can be found in any school who do not know a good deal about their location, tribes, products, languages and customs. Seven hundred miles from Hong Kong, the nearest Chinese port, twice as far from Shanghai and Nagasaki, the nearest port in Japan, Manila was until recently out of the ordinary lines of travel, east or west, and was seldom visited except by freight steamers or those carrying Spanish military and clergy and merchants. Spain owned the Philippines from the time of their discovery in 1521 until 1898. A British fleet sailed in the Philippine waters in 1762 and captured Manila; but the treaty of Paris in the following February restored it to the Spaniards. It stirs one's blood to look over Manila Bay and recall the action and the result of that eventful morning when an American admiral focussed the attention of the world upon it.

Admiral Dewey with his squadron was in Hong Kong when the war with Spain was declared. In obedience to a cable message from Washington to find the Spanish Asiatic fleet and destroy it, he sailed for the Philippine

CORREGIDOR ISLAND, AT THE ENTRANCE OF MANILA BAY



THE WHITE FLAG APPEARS

Islands, and three days later, having failed to find the fleet in Subig Bay, on the northwestern coast of Luzon, he entered Manila Bay, disregarding the mines and torpedoes guarding the entrance, and early the next morning, Sunday, May 1, the naval battle was fought which destroyed Spanish prestige in the Orient. The wrecks of the fleet have been largely recovered, although one may yet see evidences of the deadly fire from American guns on those still partly submerged. One was recently raised and towed to Hong Kong for inspection and subsequent action, if found available for use. Some of the smaller boats have been refitted and are now carrying the American flag.

Early in the following August, Admiral Dewey joined with Major-General Merritt of the Army in a note to the Governor-General of Manila, informing him that the city might be bombarded any time in forty-eight hours, or sooner, if the firing on the American trenches by the Spanish troops was continued. No shot was fired from that time on either side until the final assault was made on August 18, when the fleet and the Army joined forces. The Spaniards surrendered and the white flag appeared near the Luneta. Immediately the Americans ceased firing, but the Filipinos continued to use their arms against the Spaniards, who, in returning their fire, killed one man and wounded two others in the California regiment.

General Merritt with his staff was then taken ashore and the party marched quietly through the deserted streets to the Cathedral, where the terms of surrender were presented for approval. By this time the city was practically starved out. The insurgent forces were gathered

outside of the American lines, endeavoring to gain admission to the town; but strong guards were posted and General Aguinaldo was given to understand that none of his men would be allowed to enter with arms. Prior to the surrender of Manila the Americans and the insurgents had apparently been friendly as against the Spaniards; but afterwards Americans and Spaniards made common cause against the Filipinos, who were greatly disturbed at this treatment.

To quote from General Merritt: "They had expected that the city would be turned over to them, and that they would be permitted to loot and burn and kill with a free hand. The Spaniards showed considerable fear that a general massacre would be attempted by the insurgents, and they openly expressed a desire to unite with the Americans against them. Aguinaldo refused to allow the Americans to use the water-works, which were in his possession; at one time it looked as though they would have to be taken by force. After repeated promises and much parleying, the insurgents yielded to a show of force and the water was allowed to flow into the city, but for over a week we were obliged to depend upon the rains for water."

The irritation provoked by the failure of Aguinaldo to reap what he considered the rightful fruits of victory increased during the summer, and on February 4, 1899, the rebellion led by him broke out and was not suppressed until the spring of 1901, when Aguinaldo was captured by General Funston and the last of the insurgents surrendered. In other chapters the achievements of the Americans in the years of peace which have followed the suppression of the rebellion will be noted somewhat fully.

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A word about the islands for which the United States paid Spain \$20,000,000. They form the most northern group in the Malayan or eastern archipelago, and lie wholly within the tropics, extending about 1,150 miles north and south, while the east and west limits are 650 miles apart. The archipelago is 93 miles from foreign territory on the north (Formosa); 31 miles from Balambangan, an island near Borneo on the south; 510 miles from the Pelew group (German) on the east, and 515 miles from Cochin China (French) on the west.

The archipelago numbers about 1,600 islands, most of them very small, and having altogether about 11,500 miles of coast line. Two of them, Mindanao and Luzon, are, however, classed among the larger islands of the world, and eleven islands—Luzon, Mindanao, Samar, Panay, Negros, Palawan (Paragua), Mindoro, Leyte, Cebu, Masbate and Bohol—are of primary geographical importance. The others are mainly dependent islands or islets along the coast of the larger islands, or subordinate archipelagoes, like the Sulu Islands. The area of the total land surface is computed at 127,853 square miles, or a little larger than the New England States, New York and New Jersey together. Mindanao (45,559 square miles) and Luzon (43,075 square miles) comprise about seven-tenths of the total land surface, the area of the other leading islands being: Samar, 5,198 square miles; Negros, 4,839; Panay, 4,752; Palawan, 4,368; Mindoro, 4,050; Leyte, 3,872; Cebu, 1,668; Bohol, 1,400, and Masbate, 1,230.

In 1902, Congress passed an act authorizing a census which should include all the islands of the Philippines

partial acquisition, the presence and success of our arms at Manila" (which had been surrendered the day after the protocol was signed) "impose upon us obligations which we cannot disregard. The march of events rules and overrules human action." The Commissioners were directed to ask for the cession of the island of Luzon, and for reciprocal commercial privileges in the other islands of the Spanish group.

The Commissioners held their first meeting with the Spanish representatives on October 1. The American Commissioners were undecided as to what course they should pursue, and asked for further instructions. Mr. Day (late Secretary of State) "doubted the wisdom of extending American sovereignty over the Philippines, but would acquiesce in the occupation of Luzon as a commercial base and a naval station. Senator Gray opposed the taking of any part of the territory. The other three Commissioners favored a demand for the cession of the entire Philippine group."

On October 26, Secretary Hay cabled the Commission that the President was convinced that, on political, commercial, and humanitarian grounds, the cession must be of the whole archipelago. He "is deeply sensible of the grave responsibilities it will impose," but he believes "this course will entail less trouble than any other, and besides will best subserve the interests of the people involved, for whose welfare we cannot escape responsibility."

Thus the third and last stage in the attitude of the Government was reached, and a proposition was submitted to the Spanish Commissioners for the cession of the Philippines, and the payment to Spain of twenty millions of dollars. The treaty of peace was signed which con-

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J. G. SCHURMAN,
PRESIDENT OF FIRST PHILIPPINE COMMISSION

tained the cession of the entire Philippine group to the United States, and three reasons were advanced for requiring this cession, based upon political, commercial and moral grounds. Concerning the latter, Mr. Foster says:

"The moral grounds for the possession of the Philippines were that the colonial administration of Spain had been conducted with great cruelty, injustice, and in disregard of personal rights; that it would be inhuman and morally wrong to permit Spain to retain her sovereignty; that the weakened power of that government would be unable to tranquilize the disordered and lawless conditions existing in the islands, to protect life and property, and to perform the obligations incident to government; and that it was for the interest of the people of the Philippines in particular, and mankind in general, to extend to the archipelago the principles of civil liberty, equality and self-government, which form the basis of American institutions, and that to do so was a duty to the world which the United States could not rightfully ignore. It is impossible to read the utterances of President McKinley during and following the negotiations without being satisfied that these latter considerations exercised a controlling influence with him in determining the destiny of the islands."

The position of Mr. McKinley in regard to the Philippines may be gathered from a statement which he made to a party of clergymen, a committee from a religious gathering in Washington, who called upon him on November 21, 1899. After their interview, as they arose to go, the President detained them for a moment to say, as reported in *The Christian Advocate*:

"Before you go I should like to say just a word about

the Philippine business. I have been criticised a good deal about the Philippines, but I don't deserve it. The truth is, I didn't want the Philippines, and when they came to us, as a gift from the gods, I did not know what to do with them. When the Spanish war broke out, Dewey was at Hong Kong, and I ordered him to go to Manila, and he had to; because, if defeated, he had no place to refit on that side of the globe, and if the Dons were victorious they would likely cross the Pacific and ravage our Oregon and California coasts. And so he had to destroy the Spanish fleet, and did it! But that was as far as I thought then. When next I realized that the Philippines had dropped into our lap, I confess that I did not know what to do with them. I sought counsel from all sides—Democrats as well as Republicans—but got little help. I thought first we would take only Manila; then Luzon; then other islands, perhaps, also. I walked the floor of the White House night after night until midnight; and I am not ashamed to tell you, gentlemen, that I went down on my knees and prayed Almighty God for light and guidance more than one night.

“And one night late it came to me this way—I don't know how it was, but it came: (1) That we could not give them back to Spain—that would be cowardly and dishonorable; (2) that we could not turn them over to France or Germany—that would be bad business and discreditable; (3) that we could not leave them to themselves—they were unfit for self-government—and they would soon have anarchy and misrule over there worse than Spain's was; and (4) that there was nothing left for us to do but to take them all, and to educate the Filipinos, and uplift and civilize and Christianize them,

WELFARE OF THE FILIPINOS 71

and, by God's grace, do the very best we could by them, as our fellow-men for whom Christ also died. And then I went to bed, and went to sleep, and slept soundly, and the next morning I sent for the chief engineer of the War Department (our map maker), and told him to put the Philippines on the map of the United States" (pointing to a large map on the wall of his office); "and there they are, and there they will stay while I am President"

At the McKinley memorial services held in 1901 in Manila, Major Elijah Halford declared truly: "There is no reason for our being here; our presence in these islands cannot be justified either to history or to our own consciences, unless we are here for the sole purpose of assisting the Filipino people to the enjoyment of the largest practicable measure of the liberty we delight in, and the blessings of our own free institutions, and to the achievement of a better and purer and stronger life than they could possibly have known but for our coming."

The Rev. Arthur J. Brown, D.D., who was in Manila when the McKinley memorial service was held, points out in his instructive book, "The New Era in the Philippines," three objects which Americans may seek in the Philippine Islands: (1) National glory; (2) commercial profit, and (3) the welfare of the Filipinos. On this last subject he says: "The poet Bailey was right when he said:

"There is but one worthy quest—to do men good."

"In all their relations to the Philippine Islands, the American Government and people should hold themselves to a self-sacrificing sense of duty. The temptation to seek a baser end is strong. But

“Once to every man and nation comes the moment to decide,
In the strife of truth with falsehood, for the good or evil
side;
Some great cause, God’s new Messiah, offering each the bloom
or blight,
Parts the goats upon the left hand, and the sheep upon the
right;
And the choice goes by forever ’twixt that darkness and that
light.’”

President McKinley, on December 2, 1898, ordered the American Government extended with despatch over the Philippine Archipelago, and in the following month appointed Jacob G. Schurman, President of Cornell University; Admiral Dewey of the Navy; General Otis of the Army; Charles Denby, ex-Minister to China; and Dean C. Worcester, of Michigan, a Commission of Conciliation and Investigation. Before the Commission had reached the Philippines the insurrection against American rule had broken out, and the Commission found that investigation was easier just then than conciliation.

The Commission began its labors on March 20, 1899. Its effort was to win the people to the American cause, and to that end the members labored with great zeal and discretion, and with considerable success. Soon after their arrival in Manila they issued a proclamation which, while asserting United States supremacy, assured the Filipinos that the liberty of self-government would be granted so far as compatible with American rule. The Commission spent the summer in the Philippines and was recalled in September of that year. Its conclusions were, in brief:

“That the United States could not then withdraw from the Philippine Islands; that the Filipinos were not pre-

pared for independence; that Aguinaldo had never been promised independence; that there was no general public opinion among the Filipino people, but that men of property and education, who alone interested themselves in public affairs, favored American suzerainty."

Many problems of fact, law, policy, and ethics which the Philippine situation involved occupied the minds of statesmen in the United States, while the Army in the Philippines was putting down the insurrection. President McKinley, in his message to Congress on December 5, 1899, in speaking of the Philippine Islands, said:

"As long as the insurrection continues the military arm must necessarily be supreme. But there is no reason why steps should not be taken from time to time to inaugurate governments essentially popular in their form as fast as territory is held and controlled by our troops. To this end I am considering the advisability of the return of the Commission, or such of the members thereof as can be secured, to aid the existing authorities and facilitate this work throughout the islands."

To give effect to the intention thus expressed the President appointed the Hon. William H. Taft, of Ohio; Professor Dean C. Worcester, of Michigan; the Hon. Luke E. Wright, of Tennessee; the Hon. Henry C. Ide, of Vermont, and Professor Bernard Moses, of California, "Commissioners to the Philippine Islands to continue and perfect the work of organizing and establishing civil government already commenced by the military authorities, subject in all respects to any laws which Congress may hereafter enact."

The first work of the Commission, after a thorough investigation of the needs of the islands and the proper

legislation to meet existing needs, was to organize provincial governments throughout the archipelago. The general provincial law provided for a provincial government of five officers—the governor, the treasurer, the supervisor, the secretary, and the fiscal or prosecuting attorney. The governing board is called the provincial board, and includes as members the governor, the treasurer, and the supervisor. The prosecuting attorney is the legal adviser of the board and the secretary of the province is its secretary. The first function of the provincial government is to collect, through the provincial treasurer, all the taxes, with few exceptions, belonging to the towns or the province. Its second and most important function is the construction of highways and bridges and public buildings. Its third function is the supervision, through the governor and the provincial treasurer, of the municipal officers in the discharge of their duties. Within certain limitations, the provincial board fixes the rate of levy for provincial taxation.

On July 4, 1901, Judge Taft, who had been President of the Civil Commission, was inaugurated Civil Governor of the Philippine Islands, and General A. R. Chaffee, Military Governor under him. The theory on which the American Government, through its Commission, has proceeded from the first, is that the only possible method of instructing the Filipino people in methods of free institutions and self-government is to make the government partly of Americans and partly of Filipinos, giving the Americans control for some time to come.

The Commission has been happy in having first as its secretary and later as executive secretary of the islands, Arthur W. Ferguson, who has a wonderful genius for

FILIPINOS ON THE COMMISSION

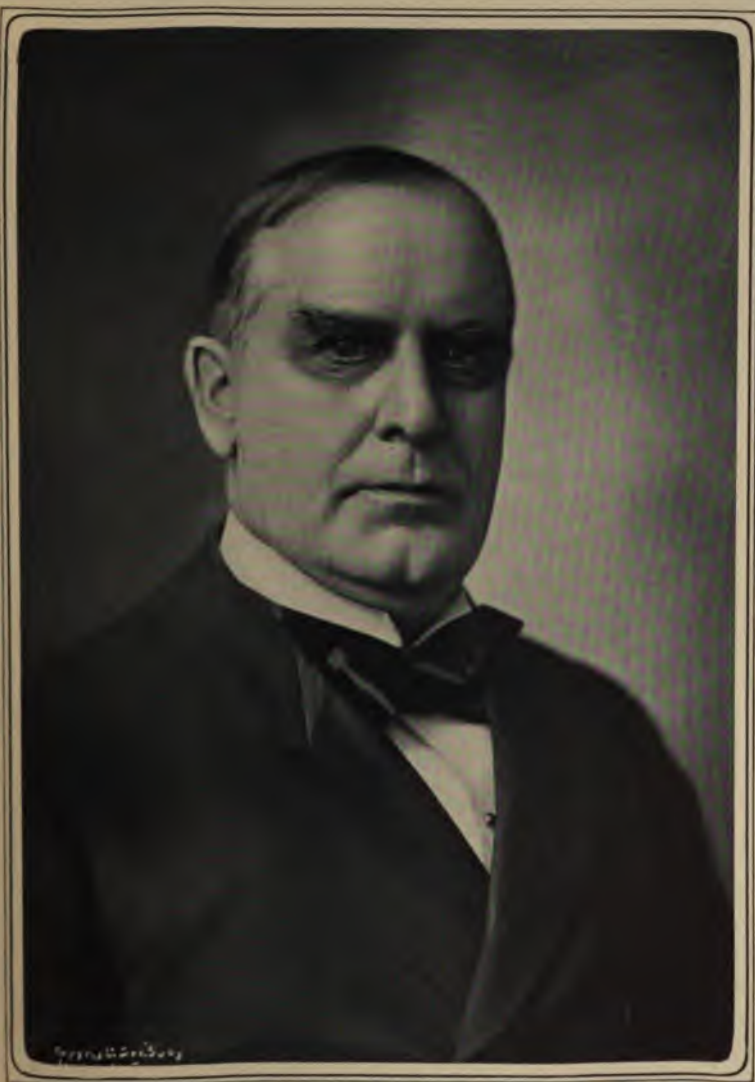
interpretation from English into Spanish and from Spanish into English. Governor Taft says of him:

"He has a dramatic instinct and that peculiar knowledge of the two languages which enables him, without the slightest hesitation, to make a smooth, graphic, and effective translation of each speech made by native American. His work, which was incessant night and day, was a remarkable exhibition of mental and physical vigor."

On September 1, 1901, the Civil Commission as a legislative body was enlarged by the addition of three Filipinos. Dr. T. H. Pardo de Tavera, Señor Benito Legarda, and Señor José Luzuriaga. These gentlemen, the first two of them residents of Manila and the last resident of the island of Negros, had been most earnest and efficient in bringing about peace in the islands. Dr. Tavera was the first president of the Federal party, had accompanied the Commission on its trips to the southern provinces, and was most useful in effective speeches which he delivered in favor of peace and good order at every provincial meeting. Señor Legarda had been valuable in the extreme to General Otis and the American authorities by the wisdom of his suggestions, and the courage and earnestness with which he upheld the American cause as most beneficial to this country. Señor José Luzuriaga was a member of the first government of the island of Negros, organized, while there was insurrection rife throughout the islands, as an independent government, under the supervision of a military governor, and was most active in preventing the insurrection from gaining any foothold in that important island.

Governor Taft resigned in December, 1903. At that

time these were the members of the Commission: Dean C. Worcester, Luke E. Wright, Henry C. Ide, T. H. Pardo de Tavera, Benito Legarda, José Luzuriaga and James F. Smith, the latter having succeeded Commissioner Wright, was appointed President of the Commission, and Commissioner Ide, Vice-President; President Wright was inaugurated Governor of the Islands on February 1, 1904, and Cameron Forbes was later appointed a member of the Commission to succeed Judge Taft. In February, 1905, Governor Wright received the title of Governor-General.



WILLIAM MCKINLEY



CHAPTER VI

FROM MANILA TO DAGUPAN

Experiences on a Railway—Goats, not Children,
Crying—An Interview with a Provincial Governor—
An Address on Character.

A TRIP of four days was made along the route of the Manila and Dagupan Railway. The line is English, both in its construction and in the compartments into which the carriages are divided. One car suffices to take all the first and second class passengers, who are kept apart by a door. The rest of the train is made up of third-class coaches, in which people sit as long as sitting room is available, and then stand or squat, according to circumstance and inclination.

A third-class Filipino coach is a circus, not simply because of the great variety of colors displayed in the dresses of the passengers, but because every coach has more or less of a menagerie in it. When the train stops—and it might stop almost anywhere, so gentle is its speed, an express train running fifteen miles an hour!—the sounds that greet the passengers are many and various.

Three or four times on our trip we thought we heard children crying, but found that the feet of a goat having been tied together and the poor animal carried with his feet up, he was doing his best to let the world know of

his humiliation. Sometimes a shote carried in the same way lifted up its voice, but no one ever thought a child was crying at such a time. Added to these cries, human and inhuman, were the shrill crows from the cocks traveling with their masters and seemingly having the time of their lives, grateful that it was neither Sunday nor feast day, and, therefore, they could not legally be made to fight.

The company owning the only railroad in the Philippines has been under heavy expense in constructing and operating it, owing to the numerous rivers which it crosses, which frequently interrupt travel, as the bridges were formerly weakened or swept away. Under the present management, however, not only are the conditions changed, but the company is able now to build a branch line which was begun with formal ceremonies while we were on our journey. It is a trifle humiliating to ride on an English road over American soil; but until American capital is ready to follow the flag in sufficient volume to construct and operate new railroads, we should be thankful that the English are able and willing to do so, and that they do it so successfully. If they could raise the speed of one express train to twenty or thirty miles an hour, a loud chorus of praise would rise from thankful hearts. When Aguinaldo was making his retreat before the American forces, he went north along the railroad. We stopped at two of the capitals of the insurgents, Malolos and Tarlac, and at two other towns.

The first stop was at Barasoain; Malolos, the capital of the Philippine forces in 1899, is separated from this town by a narrow creek, so that one scarcely knows at any time which city he is in. Our host at Malolos was



NEGROS

LOCUSTS EXCHANGED FOR RICE 81

which has sent them out. We have fifteen of them in the province, and they are doing excellent work.

"In common with other provinces, we have suffered greatly from the results of the war, and the low state of agriculture which has followed—due not only to the war, but to the absence of rain, and to our inability to raise very much because of the death of our cattle: what we have tried to raise has been largely destroyed by the locusts. With rice the principal product of the province, and that crop almost a total loss, you can easily see what our people are suffering. We are striving, however, to prevent actual starvation by offering a bounty for the bringing in of locusts. For every five pounds of locusts which are brought to the Government officials one pound of rice is given. On a single day last week 224,000 pounds of locusts were turned in. The following day 20,000, and the day after 16,000, and the next day 1,000. This shows that the people are willing to work, that there was a great benefit received both in the destruction of the locusts and in the securing of rice, which has had a marked effect for good upon them."

After luncheon the American visitors returned the official call of the Governor, continuing the pleasant interview of the morning. It is interesting to add that Governor Tecson was one of Aguinaldo's most skillful generals, and at the same time displayed a sense of humanity not surpassed by many American officers. He captured at one time an American officer, and immediately wrote to the officer's father, also an officer, saying that the prisoner was in his care, and that he would be personally responsible for his safety and for his exchange as soon as opportunity offered. Not long after this the General

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allowed the young officer to go on parole to visit his father, the American promising to return at a certain time to await the result of the efforts to bring about an exchange. It is not pleasant to add that he never returned. Had the Filipino officer broken faith, there would have been this comment:

"Whoever saw an honest Filipino?"

From Malolos we went to San Fernando, where we were met by Captain Thomas Mair, the senior inspector of the Constabulary, with headquarters at Bacolor. Nothing that he could do to make the visit complete was lacking. The Governor of this province, as well as the American officers and teachers, were invited in to spend the evening, which was enlivened by a concert by a native band. The following day we were entertained by the treasurer of the province and his charming wife, from Newark, N. J. As we had many friends in common, the hours sped swiftly, and, after an American dinner served in a Filipino house, we were driven to the station and took the train for Dagupan, the end of the line.

At Dagupan we were the guests of Señor Don Mariano Nable José. Señor Nable has entertained Governor Taft and every other prominent visitor of the Government, and he is an adept in the art of hospitality. A prosperous ship owner, he was deeply interested in the insurrection led by his countrymen; but as soon as he discovered that the insurgents could not succeed he was one of the first to counsel peace, and no one in the archipelago has accepted the new conditions more heartily. In his home we learned how well the cultured Filipino entertains. Mrs. Nable died two years ago, leaving five children, one of whom, the eldest son, is studying in England. The

three daughters are well educated, lacking only English, and they were about to begin the study of this language.

On our return to Manila we spent a Sunday in Tarlac, another one of Aguinaldo's capitals, as the guests of Captain Thomson and his Filipina wife. The province of which Tarlac is the capital has been known for some time as the home of several ladrones, chief among them being Felipe Salvador. One evening while we were there a burglary took place not far away, and a Spanish woman lost 2,000 pesos—about \$1,000. Captain Thomson spent several hours with his men looking for the robbers, whom he finally found. The fact that the burglary took place within a block of the municipal headquarters, and that the native police did not discover it, shows the need of the Constabulary, not only to protect the people from riot leaders, but also from thieves who enter private houses.

When the trip was planned, Captain Thomson requested the writer to stop at Tarlac and give an address in the evening. He felt sure, he said, that the provincial officers, as well as the Americans in the province, would be glad to hear a visitor from the Homeland.

Knowing that there had been some doubt expressed as to the wisdom of a clergyman speaking in public buildings, I asked Governor Taft if it would be agreeable to him for me to accept the invitation. With that hearty manner which is characteristic of him, he replied:

"By all means, go ahead."

The invitation was then accepted. The assembly room of the Normal school was well filled, and an address on "Character" was given. Every American in the province, except two who were ill, was present. The Governor and

all the provincial officials were also in attendance, and a large number of Filipinos. The address was translated into Spanish by a Filipino officer of the Constabulary. The closest attention was given, and at the close of the address the Governor and a number of other persons stopped to thank the speaker, and to say that the points of his address would be repeated within a few days throughout the province by those who had heard it.





STUDENTS IN BIBLICAL INSTITUTES, DAGUPAN

CHAPTER VII

PRODUCTS OF THE ISLANDS

Progress Possible through Soil—Agriculture a Science
—Cocoanut Industry Remunerative—Utility of the
Bamboo—Many Beautiful Flowers.

THE principal resources of the Philippine archipelago are in her soil. The more attention is given to the development of her agricultural products, the quicker and the greater will be her progress. The chief crops are hemp, rice, sugar, copra and coffee. Copra is dried cocoanut from which oil is extracted. Other products are maize, sweet potatoes, potatoes and cacao. The latter supplies the place taken by tea or coffee among Americans. Castor oil, betel-nut and areca-nut are also in common use among the people. Among the fruits there may be mentioned: the banana, mango, orange, custard apple, chico, lanzones, jack-fruit, bread-fruit, guava, mangosteen, pineapple and tamarind.

To aid the Filipinos in their efforts to get the most out of their land, an Insular Bureau of Agriculture has been established. This Bureau includes in its work investigations and the dissemination of useful information with reference to the agricultural resources of the islands, the methods of cultivation at present in vogue and their improvement, the practicability of introducing new and valuable agricultural products, the introduction of new

domesticated animals and the improvement of the breeds of domestic animals now found in the inlands; and, in general, the promotion and development of the agricultural resources of the archipelago. The Bureau has charge of two Government farms and has several agricultural experiment stations. The work now provided for in this Bureau follows practically the plan of the Department of Agriculture in the United States, and includes the introduction of valuable seeds and plants; distribution of the same; investigation of the soils of the islands, including mapping of tobacco, hemp, sugar, rice, cocoanut, fruit and vegetable soils of the archipelago; investigation of curing tobacco and originating, through selection or breeding, improved varieties of the staple agricultural products; carrying on an investigation of grasses, forage plants and animal foods, and devising methods for improving the forage supply of the islands; investigating the medicinal, poisonous, fiber and other economic plants; studying the history and habits of injurious and beneficial insects, the diseases of plants and methods of preventing them; improving existing breeds of domestic animals, and investigating of various lines of work involved in animal industries. The work is therefore organized upon broad lines.

In giving an outline of the work of this Bureau, its Chief, Professor F. Lamson-Scribner, said recently: "There is no more important work, so far as it affects the well-being of the people of the islands, than that which pertains to agriculture; and nothing can more effectively bring about peace and prosperity and increase wealth in these islands than the encouragement and promotion of the agricultural industries by the introduction

of modern methods, improved agricultural machinery and the enlightenment of the people concerning the immense agricultural resources possible in these islands under the intelligent application of modern systems of farming and fruit growing. No better soils are to be found anywhere in the world than exist here, and, under the climate of the Philippines, perpetual growth may be maintained. By irrigation, and nearly all lands are irrigable, with abundant water supply, farming lands need never be idle, but one crop may succeed another in rapid succession throughout the entire year.

"The cattle industries have been successfully followed in many of the provinces and, although serious loss has at times been experienced by the ravages of disease, happily preventive measures are being discovered for checking these losses, and the outlook for improving the domestic breeds of cattle and horses by introducing better stock from other countries is very bright. This line of work is receiving the most careful consideration, and steps have already been taken along the lines here indicated. The general cattleman would find here grand opportunities, for there are in certain sections of Luzon and some of the other islands immense tracts of country especially suited to grazing. In Nueva Vizcaya Province are many thousands of acres covered with fine nutritious grass now wholly unoccupied. No better grazing lands exist anywhere, and the grass now covering these prairies and hillsides is as fine and tender, and doubtless as valuable, as the choicest New England hay."

The Bureau is also experimenting with coffee, India rubber, gutta percha and other tropical products, importing animals for the purpose of improving size, speed,

draft powers and the yield of milk, and building laboratories for the scientific studies of pests and diseases which destroy life throughout the islands. Work at the experiment station at Manila was considerably hampered at first by the extraordinary drought of the past year and the lack of suitable facilities for irrigation. Tomatoes, onions, lettuce, radishes, lima beans, string beans, egg-plant, peppers, okra, sweet corn, peas, sweet potatoes and beets were, however, successfully grown.

The cultivation of rice in the Philippines is in many respects similar to that practiced in China, India, Japan and other Oriental countries, and there is a crying need for an improved system. The consumption of rice in the islands greatly exceeds the production, but it is hoped that within the next decade the Philippines will become one of the leading rice-producing countries of the world. Under the present system of rice cultivation it would not be practicable to use American implements, because the rice is transplanted from the seed beds, and the workmen wait until it begins to rain every day before they prepare the land.

On a trip over the Manila and Dagupan Railway one sees many large fields, sometimes five hundred acres at least, on a level stretch, and it would seem as though American machinery could be successfully used here, and that its introduction would be followed by wonderful development of the country along this railroad. The plows used by the natives are too small to do effective work. The ground is simply scratched, and the harrow which follows is little better than the plow itself. When a Filipino first saw the picture of an American plow, he said:

"Isn't it a fine idea to have two handles on a plow; when one breaks you can use the other."

There are some sixty-five million acres of agricultural land in the Philippines, only five millions of which are subject to individual ownership. There is no reason why scientific methods of culture and modern agricultural implements should not place the Philippines at the head. The work of distributing garden and field seeds by the Bureau of Agriculture is an important one, and many thousand packages of seeds of such plants are sent out every season. The United States Department of Agriculture contributed to this Bureau ten thousand packages of seeds, containing fifty thousand packets. The Civil Government, through this Bureau, has authorized the purchase of a large variety of vegetable seeds, and these have been put up and distributed with directions in Spanish and English as to how they should be planted. Nearly all the varieties of American vegetables and field crops, it is said, can be grown in the islands.

One of the principal industries of these islands, and one capable of being greatly enlarged, is Manila hemp. Sixty per cent. of the exports of the archipelago to-day is of this fiber, yet the industry is still in its infancy. It is estimated by hemp experts that the one island of Samar is capable of producing double the amount of hemp now harvested throughout the islands, were capital available for planting and cultivation. The output is not sufficient to meet the demands, and here again the lack of proper transportation is the principal drawback to the future extension of hemp cultivation.

On the Government farm at San Ramon there are nearly nine thousand cocoanut trees, and of all the agri-

of his address would be repeated with
throughout the province by those who h

The forest area, including all public and private woodlands, is estimated to be nearly fifty million acres, while the timber cut and placed on the market during the last year has been entirely insufficient to meet the local demand, and millions of feet of American pine and redwood and of timber from Borneo and Australia have been imported. The lack of suitable means for transporting the logs is the main cause for the shortage of lumber. In speaking of the timber still available and awaiting the capitalist to introduce the lumber in the Manila market, a recent writer says:

"One needs to live here for a time, to push his way through forests where three or four trees are growing on the space needed by one for its full development, to see trees of the most magnificent hardwood rising eighty feet without a limb and tossing their topmost twigs a hundred and fifty feet above his head, before he gets any clear idea of the wealth of the forests. Then he may wander into some unpretentious house and find a circular table with a top of a single piece cut out of the most beautiful wood, five or even six feet in diameter, or perhaps five feet wide and twenty long, also one single piece. There are woods for every possible use, wood of a kind that withstands the attacks of the white ant, and is used for the timbers of houses; wood that is not penetrated by the marine-worm, and so is valuable for piling and ships; wood that will not rot when placed in the ground, making ideal sleepers and posts, and woods of exquisite grain and capable of receiving a high degree of polish, from which wonderfully beautiful furniture can be made. Then he will find that there are seventeen varieties of dyewoods, the revenue from which would be

sufficient to pay all the expenses of the Bureau of Forestry."

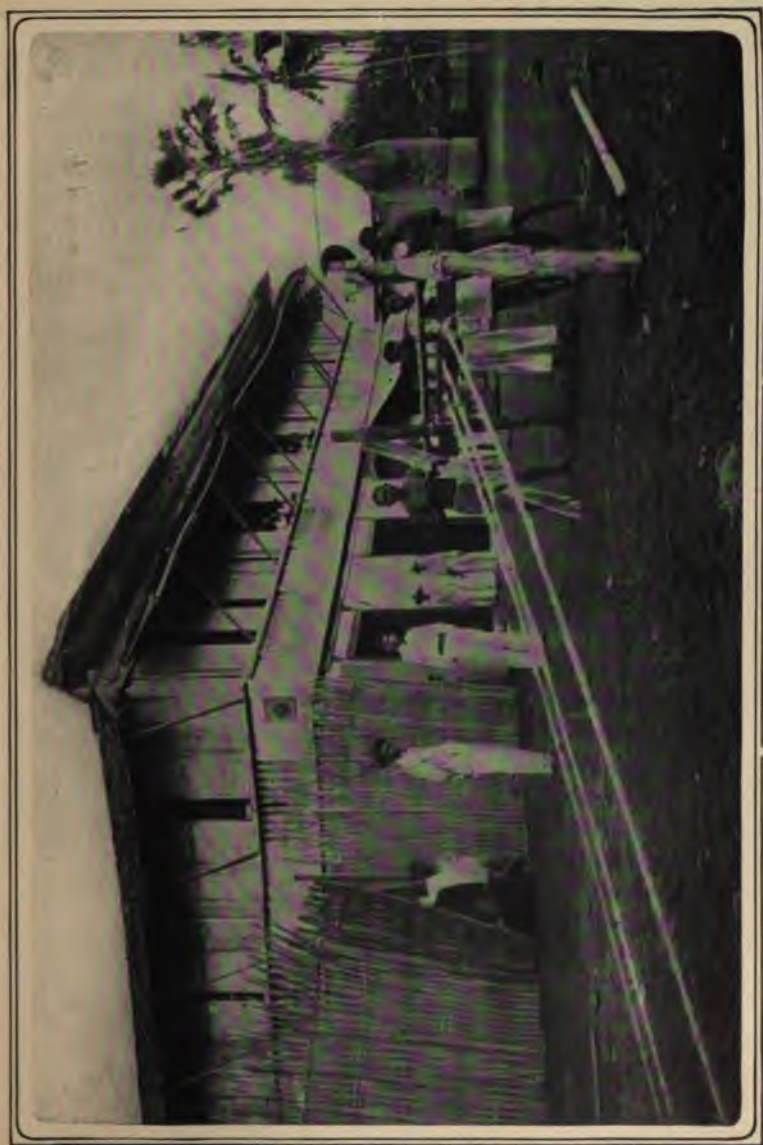
The Philippines can produce rubber and gutta percha in abundance. The planters estimate a profit of from \$150 to \$200 an acre from the rubber crop after the trees have reached maturity. It is practicable, it is said, to plant double the number of trees needed, and at the end of three years cut out half of them. The rubber secured from these trees is sufficient to pay all the expenses up to that time.

Truck gardening is an industry which Americans with small capital could profitably undertake near Manila, a large part of the vegetables consumed in and about the capital being imported.

The flowers of the islands are many of them very beautiful. Orchids are found in the forests. One of the most attractive flowers is that of the tree called ihland-ihlang, from which the most delicious perfume is extracted. Instead of plucking the flowers the native plucks the twigs and all, and thus eventually destroys the tree. One of the most interesting trees of the islands is the so-called fire tree, which in the winter months, when its limbs are almost bare of leaves, is covered with intensely red and very beautiful blossoms.

The mother-of-pearl industry, while not much developed yet, could be there what it is in Australia and the islands of the South Pacific Sea.

The nipa, with which the roofs of the houses are constructed, is a palm, flourishing in marshy soil at the mouths of rivers near the sea, or in muddy regions near the coast. The palm is planted between the months of May and August. It has a short stem from which shoot



THE ROPE INDUSTRY

THE MOST USEFUL CANE

out long leaves, composed in their turn of numerous tapering leaflets. It seldom grows more than twelve high, and when intended for use in thatching making the walls of a house the leaves are doubled and sewn together before they are dried, so as to hold them in position. The most useful cane that has been grown in the world is the bamboo, and it is found in abundance nearly everywhere in the Philippines. A Savage Lander, in "The Gems of the East," thus described some of its uses:

"Not only is this cane used, either split or entire, to construct every possible part of the house—floors, ceilings, rafters, walls, doors, steps, fences, balusters, house-supports—but beds and furniture of all kinds are manufactured of it with the aid of bejuco lacings. I have seen water-jugs, cups, baskets, chicken-coops, all kinds of traps, bridges, rafts, jewsharps, and other musical instruments, both string and wind, aqueducts and water-pipes, blacksmiths' bellows, knives, spears, arrow-heads, fishing snares and hooks, carts, hats, and, in fact, from its entirety, from strips of its polished skin, or from its separated fiber can be made well-nigh everything imaginable. Indeed, a country which possesses abundance of good bamboo, such useful vines as we have seen, rattan and others, nipa, as well as other kinds of palms and serviceable thatching grasses, a great variety of most excellent woods, hard and soft, and a varied climate, in which every possible fruit, grain and vegetable can be grown, has no need to go anywhere else for anything."

Coal is probably spread over the whole archipelago. It was first discovered in the island of Cebu; then in Negros and Mindanao; later in Luzon, in the Camarines

and Albay, and in many other islands. The wealth thus appears almost inexhaustible. The coal in Cebu is of the best quality, numerous experiments having shown it to be equal to Newcastle coal. Hernandez found four seams running parallel from north to south at a small depth, and ninety-five miles long. In 1874 four further seams were found where Don Isaac Conui worked the Caridad and Esperanze collieries in a small way. In Albay, one mile southeast of the small harbor of Sugod, is one of the most extensive of the many seams which have been found in Albay. It is five or six yards deep and runs for a long distance. From this mine, from different places over a distance of a mile or more, one hundred and thirty tons of coal were dug and practically tried on some steamers. According to the reports of the steamships *Butuan* and *Corregidor*, which experimented with the coal, the latter resembles that of Australia, with the advantage of being less bituminous. This is an agreement with the scientific analyses and experiments of the coal made in Madrid.

Iron, also, has been found in many of the islands. The best is that in Luzon, in the provinces of Morong, Laguna, Bulacan, Nueva Ecija, Pampanga and Camarines, which compares most favorably in quality with that of Sweden. In the province of Bulacan the natives manufacture a very primitive iron plowshare and pots for cooking; but even here there has been a gradual decline. Copper exists in several provinces.

It is probable that gold occurs in every part of the archipelago. In a small way it has been extracted by the natives for many years in certain places, particularly in Luzon. It is found instratified, and in creeks, from

BUSINESS OPPORTUNITIES

which the natives prefer to wash it. The best known sources are in Camarines Norte, the mountains of **Mambulao**, **Paracale** and **Labo**, and the northern spurs of the **Carabello Mountains**. Alluvial gold is said to exist largely in **Nueva Ecija**, near the village of **Capan**; in **Tayabas** the metal is found in the mountains in the neighborhood of the village of **Antimonan**. In **Mindanao**, where gold has likewise been discovered, it is believed to be present in particularly profitable quantity. **Mindoro** and **Panay**, as well as some other small islands, are also places where the precious metal has been found.

At the beginning of the seventies, two beds of **galena** were discovered in **Cebu**, in the neighborhood of the village of **Consolacion**.

Alabaster is found in **Camarines Sur**, and there is a beautiful **marble** at **Bohol** and **Guimaras**, near **Iloilo**. **Granite** of excellent quality is quarried at **Mariveles**. **Rock oil** was found some years ago in **Cebu** and **Paragua** and promises to be of importance.

Captain F. E. Green, the President of the Chamber of Commerce of **Manila**, in speaking of business opportunities, says:

"Under American rule, with more adequate protection, just taxation, property rights respected, importation of modern farming implements and machinery, and with the introduction of experimental farms and new methods, with education and improved sanitation to avoid epidemic disease, and with general imports greater than ever before, there should be development and growth all over the country. New conditions will create new demands; with this will come higher aspirations; the things which were formerly regarded as luxuries will now be looked

upon as necessities. The result of all this should be an unprecedented stimulation in every phase of native life. Ambition will be aroused, and every energy excited to healthful activity." Captain Green believes that the first need in the archipelago is foreign labor.





women were bleaching the clothing which they had washed in the morning, pouring water from the river on the garments stretched out on the grassy plots above the stream. Carabaos were seen at work, or lolling in the streams enjoying respite from labor.

Pasig was reached about noon and here we had our first glimpse of life at a Constabulary post. In a neat nipa shack, a house built on stilts, clean and cool, were three American ladies, two of them wives of officers at the post and the third a teacher from a neighboring province. Several officers of the Constabulary, as the native soldiers are called, are stationed at Pasig in charge of a troop of ninety-four men.

There were two hundred and ninety-four soldiers and ten American officers in the province. As the Presidente of the town had not improved the square according to the notion of the American officers, they decided to have the prisoners in the town clear the ground of weeds and make the little park presentable. The prisoners appeared in all sorts of garments and, under a sun which would have broiled an American, performed their tasks, guarded by a squadron of soldiers.

Governor Arturo Dancel, the head of Rizal Province, had been invited to meet the Americans. Unable to speak English, he conversed fluently with the officers in Spanish, and took the visitors through the rooms near his office, which contained scores of articles prepared for the World's Fair at St. Louis. Here were hammocks and tables, boats, hats and bedsteads, pottery and mats, and a great variety of other useful and ornamental articles from other provinces. The Governor is justly proud of what his province is accomplishing, especially in the way

of education. He did not say much about the uprising at Pasig which occurred on the last Christmas eve, when three hundred natives attacked a little company of eight Americans while the soldiers of the Constabulary were off in a church procession. The apparent object of the ladrones, who had taken note of this feast of the church, was to kill every foreigner in the town; but, with the odds overwhelmingly against them, the little company stood its ground and finally drove the natives out of the village before the soldiers returned.

The superintendent of the schools in Rizal Province, B. G. Bleasdale, spoke enthusiastically of the work of his teachers in the province in their nineteen schools, one high school, and an elementary school in every town but two. There are ten towns where native teachers only are employed. There are sixteen American teachers who are doing splendid work, not alone in teaching school, but in teaching the natives how to teach school. Evening schools in Rizal Province, as in others, are a delightful feature of the educational system. No one under fourteen is allowed in the school, but there is no maximum age limit. The young men are enthusiastic, having Civil Service examinations for positions as clerks or teachers in view, and rapid progress is made, especially by the younger people.

It was interesting to spend an hour in the court room, where three languages were used, English, Tagalog and Spanish. The official court language is Spanish; but one of the witnesses against two prisoners, whom Captain Crawford's men had arrested, spoke English, and the witnesses and prisoners spoke Tagalog. The judge was a Mestizo, partly Filipino and partly Chinese. The





STREET SCENES IN MANILA

prosecuting attorney was a Filipino, as was also the attorney for the defense, ex-Governor Flores. A witness dressed in white, barefooted, with his shirt outside his trousers, was seated before the judge, testifying in Tagalog. The question and answer were translated by the judge, and written on the typewriter by the clerk of the court. As the witness left the chair he was required to sign his testimony in a language which he could not at all understand; but it is safe to infer that the translation given by the judge was correct, or the attorneys would have interposed an objection. One prisoner, a young fellow of twenty-three or twenty-four, wearing only an undershirt and blue calico trousers tied about his waist with a piece of small rope, looked anything but the ladrone which he was accused of being; but so strong a case had Captain Crawford worked up, and so clear was the evidence presented, that each of the prisoners received a sentence of eight years in prison and was ordered to pay a fine of 2,000 pesos, an amount of money which probably neither of them ever saw or will see.

Captain Crawford was enthusiastic over "our people." He sees great possibilities in the future of the Filipinos. He is also a great lover of nature, and apparently knows the name of every tree and shrub and flower that grows along the Pasig; but his chief delight is in the province of Batangas. While every inch a soldier, he has the heart of a woman, and not a Filipina woman either; for, according to his testimony and that of many of the army officers, the worst foe that the American soldier met was a Filipina, who could handle a bolo as readily as her husband, and who was in every case far more dangerous than a man as a spy. There are many men

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Philippines, like Captain Crawford, who are doing
best to solve the problems now before the American
, and are doing it well.

Do you know Henry T. McEwan, of Amsterdam,
York?" was Captain Crawford's parting question.
s; and no nobler American lives," was the reply.
ve Henry my love," added the captain as the gang-
was pulled in.



CHAPTER IX

FILIPINO CHARACTERISTICS

Generalizing from Special Cases—Human Nature not
a Matter of Latitude—Superstition at Home and
Abroad—Sleeping a Solemn Matter—Sworn Enemies
of Sanitation.

WHEN one goes to the Philippines to study the characteristics of the people who lived for more than three hundred years under Spanish rule, he is in danger of laying aside his knowledge of human nature and taking up the study of the little brown people as though there was no record to the effect that God had made of one blood all nations of men. If a Filipino is kind to him, he expresses surprise and notes in his memorandum book the remarkable fact that gentleness is a prevailing characteristic of the natives; he had expected dark-skinned men to be treacherous and lure him on to his death. If he is deceived by a Filipino, out comes the note-book and a memorandum is made to the effect that deceitfulness is prevalent throughout the island. As he walks through the corridors of the hotel the muchacho, as the servant is called, rises and bows. This entry is then made: "The Filipinos are exceedingly respectful." He goes out to ride in a carromata and his cochero nearly runs down a native woman carrying a huge bundle on her head. Immediately an impression for future guid-

ance is recorded to this effect: "The Filipinos are rude and lacking in the common elements of courtesy and respect."

Before putting such impressions in a book, one needs to recall a few experiences and observations in his own land. It is true that Filipinos lie—some of them; but it must be admitted that truthfulness still needs to be inculcated in some American homes. A young Filipina attending a Normal school in Manila, and a resident of that city, wished an American friend to say that the girl lived in one of the provinces, as it would be to her advantage to be known as a student from out of town. This was wholly wrong, but it did not seem so to the native, because she would derive benefit from it. But there is in New York a clergyman who has been asked repeatedly, by members of his congregation, to sign certificates stating that Charlie or Mary was fourteen years old, when the minister and the mother and the child knew that only twelve birthdays had been celebrated. This was wholly wrong; but it did not seem so to the mother, because she needed the money which the child would earn if the New York Board of Health was assured that he was fourteen years old.

A little boy tried to sell me a "swagger stick" for a dollar. Before he finished his plea he was willing to take half that price for it. It would not be difficult to recall an experience in America where the seller of an article was willing to take fifty per cent. less than the marked price in order to make a bargain.

Much is said by those who have not been long in the Philippines about native superstition, and undoubtedly all that is said has more or less foundation. But in

another part of the world, over which also the American flag floats, the Filipinos could learn something concerning moving on Friday or the thirteenth of the month, or seeing the new moon over the left shoulder. There are too many brick houses with glass windows in America and England and other countries far from the Philippines to warrant the injudicious flinging of cobblestones against the bamboo shacks along the Pasig River. Therefore, without instituting further comparison or implying that all the virtue in the world is on one side of the sea, it may be interesting to note some of the characteristics which are observed in the Philippines, with the explanation that many of them could doubtless be duplicated between the White Mountains and the Golden Gate.

It is well to pay the cochero who drives you about the city the exact price for which his card calls. If the bill is fifty cents, and you hand him that amount, he will smile and drive away; but if in a burst of generosity, or in ignorance of the amount due, the passenger hands sixty cents to the driver, he will make a long face, and, with an expression that would break a heart of stone, he will ask for a "media peseta" more—an additional ten cents.

Sleeping, with the natives, is a solemn matter. In the hottest nights they close their windows to keep out the night air or the evil spirits, whichever way one views it. When a person is sick, the windows are closed as tightly as possible for the same reason. It is said that the Filipino thinks that during sleep the soul is absent from the body, and that if slumber were suddenly arrested, the soul might not have time to return.

"If a question be suddenly put to a native," it is said, "he apparently loses his presence of mind, and gives a reply most convenient to himself, to save himself from trouble, punishment or reproach. It is a matter of perfect indifference to him whether the reply be true or not. Then as the investigation proceeds, he will amend one statement after another, until finally he has practically admitted his first explanations to be false. As this is one of the most remarkable characteristics of the natives of both sexes in all spheres of life, I have repeatedly discussed it with the priests, several of whom have assured me that the habit prevailed even in the confessional."

Here one might substitute another nationality for that of the Filipinos without being unjust or untruthful. As a matter of fact, the European or American traveling in the Philippines must necessarily come into contact with Filipinos from the humbler walks of life. It would not be just to any other country to judge its better class of citizens by those who drive cabs, or black shoes, or, regardless of sex or age, bid you "step lively" as you leave the trolley car.

The best point of view from which to see the Filipino should be that of the native himself. Dr. Ramon Lala, an educated Tagalo, has said:

"The first thing that in the native character impresses the traveler is his impassive demeanor and imperturbable bearing. He is a born stoic, a fatalist by nature. Europeans often seem to notice in him what they deem a lack of sympathy for the misfortunes of others; but it is not this so much as resignation to the inevitable. Incomprehensible inconsistencies obtain in nearly every native. Students of character may, therefore, study the

AMBITIOUS AND FOND OF GLITTER 107

Filipino for years and yet at last have no definite impression of his mental or moral status. I myself, with all the inherited feelings, tastes and tendencies of my countrymen—modified and transmuted, happily—have stood aghast or amused at some hitherto unknown characteristic suddenly manifesting itself in an intimate acquaintance. Though calm, the native is secretive, but often loquacious. He is naturally curious and inquisitive, but always polite—especially to his superiors. He is passionate and cruel to his foes. He is very fond of his children, who are, as a rule, respectful and well behaved. The noisy little hoodlums of European and American cities are utterly unknown. He venerates and cares for the old. His guests are always welcome. He is rarely humorous and seldom witty. He is sober, patient and always clean. He is superstitious and credulous. He is ambitious socially and fond of pomp and glitter."

The Filipinos are models in personal cleanliness, but they have not learned the art of sanitary and hygienic cleanliness. The humblest hombre, as the workman is called, will jump into the river for his morning bath, wearing the clothes in which he is to work all day. As one goes along the river he sees scores of women bathing, their bathing-suits being often their regular clothing for the day. As they wear neither shoes nor stockings, their health does not suffer; for their clothing, which is not cumbersome, rapidly dries. The mother of a family on a casco may be seen fully dressed standing on the footbridge to wash her breakfast dishes in the dirty water of the river through which the boat is passing, and then using the plate as a dipper to pour water over her body. Her breakfast dishes are washed and her

morning bath is taken, all in public, but one wonders how many germs were absorbed by the process.

Filipinos of every grade are sworn enemies of sanitation. The health authorities get a little co-operation from the leading men of a town, but none from those in humbler walks of life. "God wills it"; this sentiment determines their actions when they are ill. A man thinks that he will get well or die regardless of any effort which he or others may put forth; and he generally dies if the disease is at all severe. It is a marvel, to one accustomed to Eastern ways, to see how Americans or natives can live in some villages throughout the provinces. In Manila and other cities of prominence the Board of Health is rigid in dealing with disease; but the officials in some towns are alarmingly lax concerning the sanitary condition of their pueblos. These defects and others will be remedied, however, when American ideas are disseminated.

It is well ever to keep in mind that one must not hurry too much those who have lived long in the tropics. If he is inclined to do so and persists in his inclination, he may find these words true:

"It is not good for the Christian's health to hustle the Aryan brown;
For the Christian riles, and the Aryan smiles, and he weareth the
Christian down.
And the end of the fight is a tombstone white with the name of
the late deceased,
And the epitaph drear: 'A fool lies here who tried to hustle the
East.'"

The contrast between the Chinaman and the Filipino comes out strongly in Manila. The Chinaman has his



PRESBYTERIAN CLERGYMAN IN A CAROMATTA
 DR. HALL DISTRIBUTING TRACTS BARBARA, THE BELLE OF THE TRANSPORT
 THE AUTHOR ENTERING A CARATELLA

IN THE PHILIPPINES

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KINDNESS AND JUSTICE NEEDED

own way of doing things, and nothing can move him from them. The Filipino, on the other hand, has no idea except to please. He will do what he thinks you wish him to do, whether it seems to him right or wrong.

What the Filipino needs to see in Americans is a sign of kindness and justice. When these characteristics shine out in the life of the white man, they will be answered by similar ones from the brown man; and the Filipino and the American will find in each other the best that is in both.

IN THE PHILIPPINES

toward the incoming steamer, and with a reckless regard of the safety of their passengers or the rights of their competitors, the polers would ram their boats against the steamer's side while it was still under good way. A quick transfer of the passengers and their effects was made, and then a race would start for the shore. Usually the best of feeling prevailed, but now there was then a Filipino got "hot in his head," to use their expressive term, and at least one murder was averted by the presence of an officer.

One evening in Santa Cruz on Governor General's Island, the head of the government in the Province of Zamboanga, with a physician from California, the latter

My experience with Spanish people on the Pacific has taught me how necessary it is to be careful of anything that belongs to a host. Now, if I



PAGSANJAN CAÑON





TWO EXCURSION PARTIES

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Early one morning two parties started from Santa Cruz on the Laguna de Bay to visit rival attractions. Mrs. Devins and three friends rode through the Pagsanjan Cañon, five or six miles to the south, while the writer and two others set out on a horseback ride to Botocan Falls, twenty miles distant.

Members of each party are confident that they had the better excursion. The town of Pagsanjan is about three-quarters of an hour from Santa Cruz, at the foot of a range of mountains through one of whose gorges the river flows; and the party, each member in a separate tree trunk or banca, started into the mountain gorge. The experience is said to be worse than that of a novice riding a bicycle. The banks of the river are fringed with high cocoanut trees. In "Yesterdays in the Philippines" Mr. Stevens describes the trip which he made a few years ago. After speaking of the entrance of the joys to which reference has just been made, he says:

"Then came the first rapids, with backgrounds of rich slopes showing heavy growths of hemp and cocoa palm. Another short paddle and the second set of rapids was passed on foot. A clear blue lane of water then stretched out in front of us, and reached squarely into the mountain fastnesses through a huge rift where almost perpendicular walls were artistically draped with rich foliage that concealed birds of many colors, a few chattering monkeys, and many hanging creepers. Again it seemed like a Norwegian fjord or the Via Mala, but here, instead of bare rocks, were deeply verdured ones. Above, the blue sky showed in a narrow, irregular line; below, the absolutely clear water reflected the heavens; the cliffs rose a thousand feet, the water was five hundred feet deep,

IN THE PHILIPPINES

selves, might be preserved. It was suggested that the Province of Benguet a summer capital similar to one in the Himalayas might be established. Taking the Manila and Dagupan Railway to Dagupan, and the shortest possible route for a railway from this point to Baguio, the distance from Manila is about a hundred and twenty-seven miles.

Commissioners Wright and Worcester were appointed to gather all available information on the subject of a sanatorium at Baguio, and were directed by the Commission to investigate conditions existing in the Province of Benguet. In the vicinity of Baguio there is a region admirably suited to serve as a health resort for the Philippines and the neighboring China coast. The Commissioners found an extensive highland region, peopled by a friendly, harmless tribe, with pure, cool, invigorating air and abundant water; free from tropical vegeta-



THE MANILA AND DAGUPAN RAILROAD

A soldier found deserting his native wife was taken from the ship in the harbor on which he was starting for the Homeland and forced to support her."

To show how far the querida system is carried in the East, in Civil as well as in Military life, I was told of an English gentleman with a large business in a Chinese city who sent for his nephew, a graduate from one of the English universities, to enter his employ. As soon as he introduced him to the routine of the office, he said:

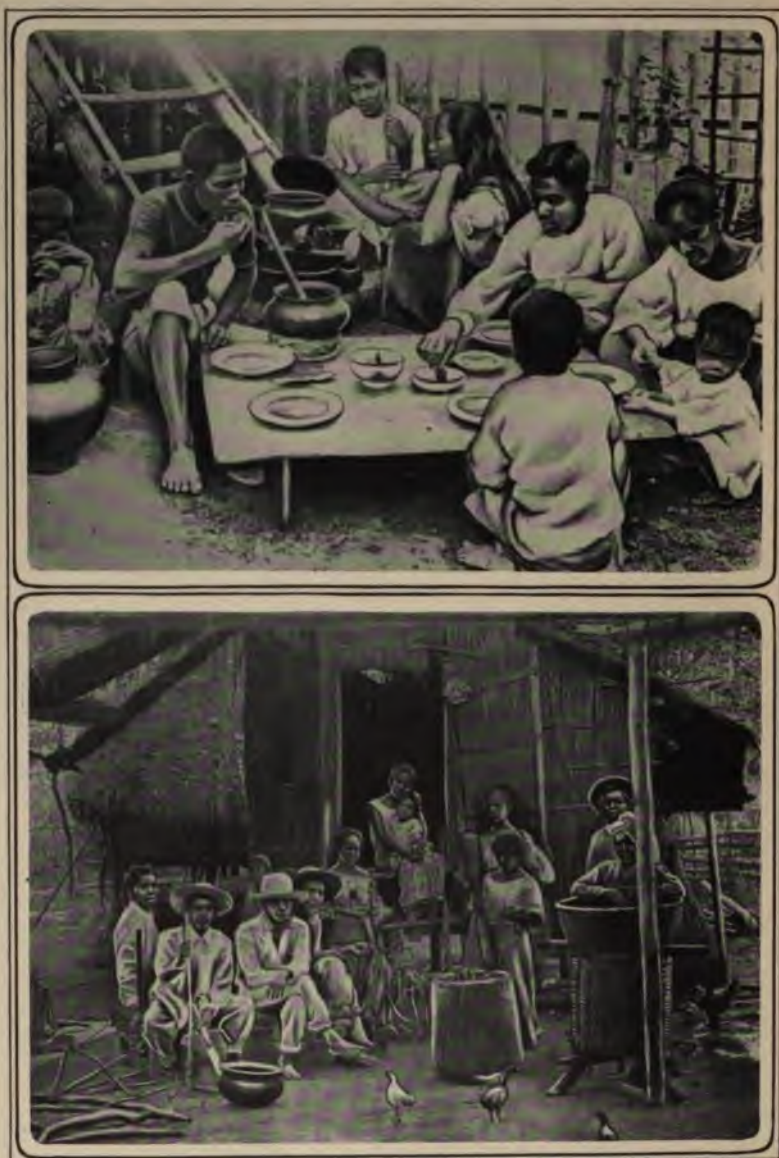
"There is one other subject to which I wish to refer. You are a moral young man, and I wish you to remain so. As soon as you can, select a young Chinese woman as your friend, and then keep away from all houses and places which destroy the vitality as well as the morality of so many young Englishmen."

"I came from England to enter your firm; but if this is the standard of morality which prevails among the leading business men in this city, I am going home." And he sailed for England on the next steamer.

The Philippines need more men with the spirit of this young Englishman, willing to fight for the flag or to serve their country in civil life, and also willing to plant their heels firmly upon immorality under whatever guise it is presented. There are many men in the Army and Civil employment having the spirit of the constabulary captain who said to me with an air of manliness:

"I expect my wife from the States soon, and I want to meet her without a blush."





NATIVES AT DINNER
TAKING A SIESTA



CHAPTER XIII

CHINESE OR FILIPINOS?

Two Views Strongly Advocated—Is the Chinese Laborer Needed—The Government Favors the Natives—Raising the Standard of Life.

WHO shall be the manual laborer in the Philippines? This is the question which divides Americans in Manila more than any other. On the one side stand the business men who have gone from America to invest capital or to manage property. Almost without exception they say that the islands cannot be properly developed by native labor; with them stand nearly every traveler and writer on the question from Juan de la Concepcion, two centuries back, to Archibald R. Colquhoun, one of the last men to appear in print on this theme. Opposed to this view, resolutely and by resolutions, stand Governor Taft, his associates on the Commission, Government contractors and others who see a menace in Chinese labor.

Concepcion said of the Philippines: "Without the trade and commerce of the Chinese, these dominions could not have subsisted." "The Chinese are really the people who gave the natives the first notions of trade, industry and fruitful work," says another writer. "They taught them, among many other useful things, the ex-

IN THE PHILIPPINES

the most hopeful policy is that of raising the standard of life by improvements in dwelling-houses, sanitation, and so forth, which will bring home to the Filipinos the advantages of a regular wage at a rising scale. "The next generation," he adds, "with improved education will be even more amenable to such practical conditions, and in time the people may attain to a sound economic position, which will make genuine co-operation possible. The greatest danger they have to fear is to become the tools of politicians; and until they have reached a higher level, socially, economically, they cannot appreciate their own interests or protect them. It is a cruel kindness to affect to put political power into the hands of such a democracy as this, and the experience can lead to nothing but misunderstanding and confusion, which will become chaos the minute the strong, guiding hand and open purse of America are withdrawn."





THE MANILA GIRLS' SCHOOL.



THE FIRST PUPILS

years is thirty-five pesos, about seventeen dollars; for two hundred pesos, paid at once, the vault is permanently endowed.

Our guide explained that this was one of the changes made by the American Government. When Manila fell in 1898 there was a "boneyard," as he expressed it, and he showed us the place, filled with remains taken from the vaults and exposed to the elements.

"No boneyard now," he added. "Americans put all the bones into the ground." But the rental system still remains. It seems a little hard, after one has met the landlord or agent monthly for fifty or sixty years, that his friends must continue to pay rent in order to insure a covering for his remains during the centuries to come. It is a satisfaction to know, however, that from this time on a man's body will always be under cover of one sort or another.

CHAPTER XV

THE OPIUM TRAFFIC

Prevention of Smuggling Practically Impossible—
Missionaries Appeal to President Roosevelt—Argu-
ments before the Commission—The Sale of Opium to
be Prohibited.

REPORTS from various provinces and information from other sources convinced the Commission that the smoking of opium has been spreading among the Filipino people. Under the Spanish régime they were under penalty of fine or imprisonment if convicted of smoking opium, and opium joints or smoking places were licensed to be used only by Chinamen. Under the tariff act now in force the duty on opium was somewhat reduced, on the theory that a high tax on the importation of the drug increased the smuggling of it. The result has been that, except for the tariff, there is no restriction at all on the sale of opium, except that town councils are required to pass ordinances suppressing opium joints.

China is so near to the Philippines, and the coast line of the islands is so long, that it would be difficult, if not impossible, in the opinion of the Commission, to prevent smuggling. By granting the exclusive right to import, prepare and sell opium to one person, to be known as the opium farmer, the Commission believed that it could confine the use of opium to Chinamen, with the aid of the

farmer, whose interest it would be to act with the Commission in preventing smuggling and improper selling of the drug.

Three days in July, 1903, were given to the public consideration of an opium bill, which Commissioner Moses had been appointed to draft; on his resignation the task fell to Commissioner Smith. This bill forbade the use of opium by Filipinos, or the sale of it to Filipinos, and provided for the granting of the monopoly for the sale of opium to Chinamen for one year to the highest bidder. The maintaining of a public place for the smoking of opium was punished by a fine, and every Chinaman was forbidden to smoke opium except on his own premises.

Great interest was manifested in the proposed law, which was strongly opposed by Protestant missions generally, and by Protestant Church interests in the islands. Not only did the missionaries voice their protest in Manila, but their representatives sent a telegram to President Roosevelt, as did also the editors of three newspapers in Manila, strongly urging him to prevent the adoption of the measure.

The fight against the proposed measure was led by the Rev. Homer C. Stuntz, D.D., presiding elder of the Methodist Episcopal Church and chairman of the Evangelical Union, who delivered a remarkably clear and forceful address against the bill. He urged that, whatever might be the opinion of the Americans new to the East, the conviction of more than fifty millions of the best brain and blood and character of Christendom was final and irrevocable as to the highest bidder opium monopoly. They believe, he said, that it is a blot on Chris-

tian civilization, and they will never rest content while such a law remains upon a single statute book on the face of the earth. "Back of the Evangelical Union," he added, "stands a constituency not less than thirty millions strong in the United States alone, and that constituency stands here this day and goes on record as unalterably opposed to the fundamental principle of this bill and to nearly all its details. If defeated to-day they will resume the agitation with redoubled zeal to-morrow. They will pray and petition and vote for the repeal of legislation which their representatives were not able to prevent."

Concerning the use of opium, Dr. Stuntz said: "It is easily the most deadly vice known to the human race. It kills manhood, it ruins homes, it destroys the morals and the economic value of its victims to society. It has an awful power over its consumers. Its grip can seldom be shaken off. It is responsible now in this city for more suffering and far more economic disturbances than leprosy or bubonic plague, in the opinion of those most closely in touch with the real inner lives of the people." Statistics were given from India, Java, Formosa and other countries, showing how the sales had increased under the opium-farmer bill. From these statistics he drew the conclusion that the concessionaire, if given exclusive right to sell opium in the Philippines, would extend the sale of opium in every part of every province in order to make the most of his opportunities.

A petition signed by ten thousand Chinamen was also submitted, in which the petitioners declared that the bill, if passed, would "increase the use of opium, it will debauch our countrymen, it will encourage our young men

to start the use of opium by giving it an air of respectability, and it will endanger our business by ruining our clerks and laborers."

Dr. Stuntz closed with this paragraph: "In the name of the Evangelical Union, therefore, I protest against the enactment of the proposed bill into law. I protest in the names of its millions of conscientious, God-fearing constituents. I protest in the name of the best ideals of America. I protest in the name of the Filipino people, and I protest in the name of the Chinese, who are delivered, bound hand and foot by the opium-farmer bill. I protest in the name of China and Japan, whose standard this bill will lower in the Far East. I protest in the name of William McKinley, the statesman without reproach. I protest against it in the name of Almighty God."

Bishop Brent, the head of the Episcopalian work in the archipelago, followed Dr. Stuntz, and also made a strong plea against the proposed bill. Two or three Chinamen were heard in its defense, each of them stating frankly that he was interested in the passage of the bill, and would make a bid to become the concessionaire provided for in it. Commissioner Smith surprised the opponents by reading another act prohibiting entirely the sale and use of opium in the islands; but he did not offer it as a substitute at that time, saying that he would do so if he could not secure the passage of the proposed law.

Two days were given to the hearing, and the next week Governor Taft, in an impressive address, analyzed the evidence taken before the Commission, showing how the opium trade had increased in the islands during American occupation, and emphasizing the prohibitive act so far

as Americans, foreigners, Moros or Filipinos were concerned. In other words, the bill, he said, was prohibitive concerning seven million Filipinos and it gave restricted permission to one hundred thousand Chinamen. He stated that the object of the Commission in introducing the bill was to prevent the use of opium by the Filipinos, and to restrict its use by Chinamen, and he added that he was positive if the bill were passed it would accomplish that purpose. He said, further, that his judgment was based upon the operation of the Spanish system in the islands, which cut down the use of opium by Chinamen and prevented its use by Filipinos. The Governor dissected the testimony with the practiced mind of a judge. He was not blind, he said, to the strength of the argument of Dr. Stuntz and others, as to the motive which the opium monopolists would have for extending the opium trade, but he believed that any effort on the part of the concessionaire to increase trade would be more than offset by the necessary rise in the price of opium. Prohibition of the opium trade in the Philippines he believed to be impossible, because of the extensive coast line of the islands, which would require the presence of the entire navy of the United States to prevent smuggling.

Governor Taft affirmed his belief that the great majority of people in the islands was in favor of such a bill as the Commission had prepared, but at the same time he admitted that the Commission had not given sufficient weight to public opinion in America. "With respect to that," he added, "I do not differ widely from Dr. Stuntz. The truth is, the American public, as it is now advised concerning the opium habit, makes no dis-

tinction between eating, drinking or smoking opium, makes no distinction between its use by a Chinaman or an Indian, a Filipino or an American. It looks upon the smoking of opium, however little, as a vice which cannot be too strongly condemned. It associates its use, however moderate, with those awful pictures of the horrible opium dens in which its victims are stretched out in helpless stupor and drunkenness. It holds that there can be no moderate use of the drug which will not quickly and certainly lead to the destruction of the soul and body. It does not know the facts. It does not know the peculiar conditions of these islands. It does not know the difference in the use of opium for smoking by the Chinamen and the much more vicious and pernicious use of the drug by other people. It believes, as Bishop Brent believes, that the use of opium has no "unvicious" side. I feel confident, however, that when the American people understand better just the situation here, it will have the same opinion as to the best method of restricting the smoking of opium by the Chinese in these islands as it has as to the best methods of restricting the liquor habit in America; that is to say, that it will favor the high license as the most effective restraint."

The address, which had been carefully prepared and was read, was temperate in language and fair toward those who differed from the Commission, imputing high motives to the opponents of the bill, yielding to public opinion of America, and expressing a desire to have conditions in other countries studied.

The result was that the Commission hesitated to take action before a more thorough investigation could be made into the methods of dealing with opium smoking in

Oriental countries. Accordingly a law was passed under which a committee was to be appointed by the Civil Governor to visit various Oriental countries and make a report upon the methods of restricting the sale and use of opium in force in the East. Major Carter, surgeon, United States Army, and Commissioner of Health of the Philippine Islands; Bishop Charles H. Brent, of Manila, and Dr. José Albert, a prominent Filipino physician of Manila, were appointed to serve on this committee. The committee visited Japan, including Formosa, China, Java and Burma, and studied the report on a similar inquiry made by a British Commission in India. Its report, presented nearly a year after its appointment, embraced these points: (1) That the opium traffic be made a Government monopoly at once; (2) that at the end of three years the importation of opium be absolutely prohibited, with the exception of what is needed as medicine; (3) that only confirmed users of the drug who are over twenty-one years old shall receive a smoker's license; (4) that an educational campaign against the use of opium be started in the schools; (5) that the habitual users of the drug be treated free of charge in Government hospitals; and (6) that the punishment of Chinese found guilty of importing opium be deportation from the island.

Dr. Stuntz sent the following telegram when asked for his opinion of these recommendations:

"Report of Government opium commission satisfactory to Protestant forces. Legislation based thereon will allow no private profit, and permit only those who are already confirmed victims of the habit to purchase. Prohibition will be complete after three years."



NATIVE CHILDREN

7. _____

ADOPTING THE FORMOSA PLAN 145

The plan recommended by the Commission is known as the Formosa Plan. Japan found a condition on that island similar to that which faced America in the Philippines, and solved it within three or four years, ending with absolute prohibition.

Secretary Taft was able on March 1, 1905, to secure the passage by Congress of the Philippine Tariff bill, which contained this provision relating to the importation and sale of opium:

"After March 1, 1908, it shall be unlawful to import into the Philippine Islands opium in whatever form, except by the Government, and for medicinal purposes only, and at no time shall it be lawful to sell opium to any native of the Philippine Islands except for medicinal purposes."

This is a happy solution of a vexed question and one that will commend itself abroad as well as at home.

CHAPTER XVI

HARBOR IMPROVEMENTS

The Need of Changes in Manila—A Breakwater and Piers now Building—Removing Cargo on Lighters—Railroad Construction under Difficulties—Road-beds Carried away by Rain.

TWO steps looking to the improvement of the Philippines were taken early by the American authorities. One related to the construction of roads throughout the islands and the other to the improvement of Manila harbor.

There are few deep-water harbors in the Philippine Islands. Those of the large cities need to be deepened and improved. The Government is confining its attention to the harbor of Manila at present, as this city is the chief port of the islands, and to make the necessary improvements there will require all the funds which are at present available for work of this character. Large vessels having a draft of more than sixteen feet are now compelled to lie two miles or more off shore. Those of less draft than this find entrance into the Pasig River. The bay is so large—thirty-five miles long and twenty-five wide—that it feels the full effects of every storm. One might as well try to unload a cargo during a storm a hundred miles from shore as in this bay when the sea is running high and swift. No boat or lighter floats

that can approach an ocean steamer at such a time. The Commission early decided to build a breakwater behind which ships could ride in safety; to dredge the harbor inside the breakwater, so that ships of large carrying capacity could enter, and to erect piers with sheds upon them, the rental of which would help to defray the expense of construction, while the convenience of the piers to passengers and merchants alike would be extremely helpful. It was decided also to use the dredging to make land upon which to build the sheds. This settled the question of disposing of the dredging matter, and also made valuable a part of the harbor which was previously worthless.

The only method by which large vessels anchoring in the bay at present can take on or discharge cargo is by lightering. At best, and when the bay is calm, this is a tedious and expensive process, and during rough weather becomes impossible. Moreover, during the prevalence of typhoons, which are not infrequent, the safety of vessels thus situated is much endangered. On October 20, 1882, a typhoon drove eleven ships and one steamer ashore from their anchorage, besides dismasting another vessel and causing three more to collide.

The entrance to the Pasig River is between two moles, which run out westward, respectively, from the citadel on the south bank and from the business suburb of Binondo on the north bank. At the outer extremity of the northern mole is a lighthouse, showing a fixed red light, visible eight miles. Vessels drawing up to thirteen feet can enter the river. In the middle of 1887 a few electric lights were established along the quays from the river mouth to the first bridge, and one light on the bridge, so

IN THE PHILIPPINES

cal countries. Accordingly a law was passed under which a committee was to be appointed by the Civil Governor to visit various Oriental countries and make a report upon the methods of restricting the sale and use of opium in force in the East. Major Carter, surgeon, United States Army, and Commissioner of Health of the Philippine Islands; Bishop Charles H. Brent, of Manila, and Dr. José Albert, a prominent Filipino physician of Manila, were appointed to serve on this committee. The committee visited Japan, including Formosa, China, and Burma, and studied the report on a similar commission made by a British Commission in India. Its report, presented nearly a year after its appointment, recommended these points: (1) That the opium traffic be made a Government monopoly at once; (2) that at the end of three years the importation of opium be absolutely prohibited, with the exception of what is needed

hundred and sixty acres of valuable property which it may sell and which will go far toward recouping the outlay. The tonnage of shipping coming into this harbor has increased so much that the wisdom of the engineers and of the Commission in enlarging the harbor beyond the projected lines of the Spanish engineers and government has already been vindicated.

After Manila has been provided for, the Government will undertake to improve Iloilo and Cebu harbors. No one has yet been willing to make a contract for the work. The company engaged in the Manila harbor improvement is unable at present to undertake additional contracts, and the work may be done by the Government with its own engineers and workmen.

The Government has advocated earnestly during the last two or three years the extension of railroads throughout the islands, having secured surveys to parts of the country which seem most ready for development.

The Philippine Commission has felt that a number of short lines of railroad could be constructed without Government aid, but that there are other lines of longer and more difficult construction which could hardly be attempted without actual financial encouragement from the Government. The Commission early recommended that a franchise for the construction of a road should be granted by which an income not exceeding four per cent., and probably not exceeding three per cent., should be guaranteed on the investment, the amount of which should be fixed by law. In tropical countries the cost of construction and maintenance of a railroad is much less, as compared with that of the construction and maintenance of a wagon road, than in the temperate zone. The





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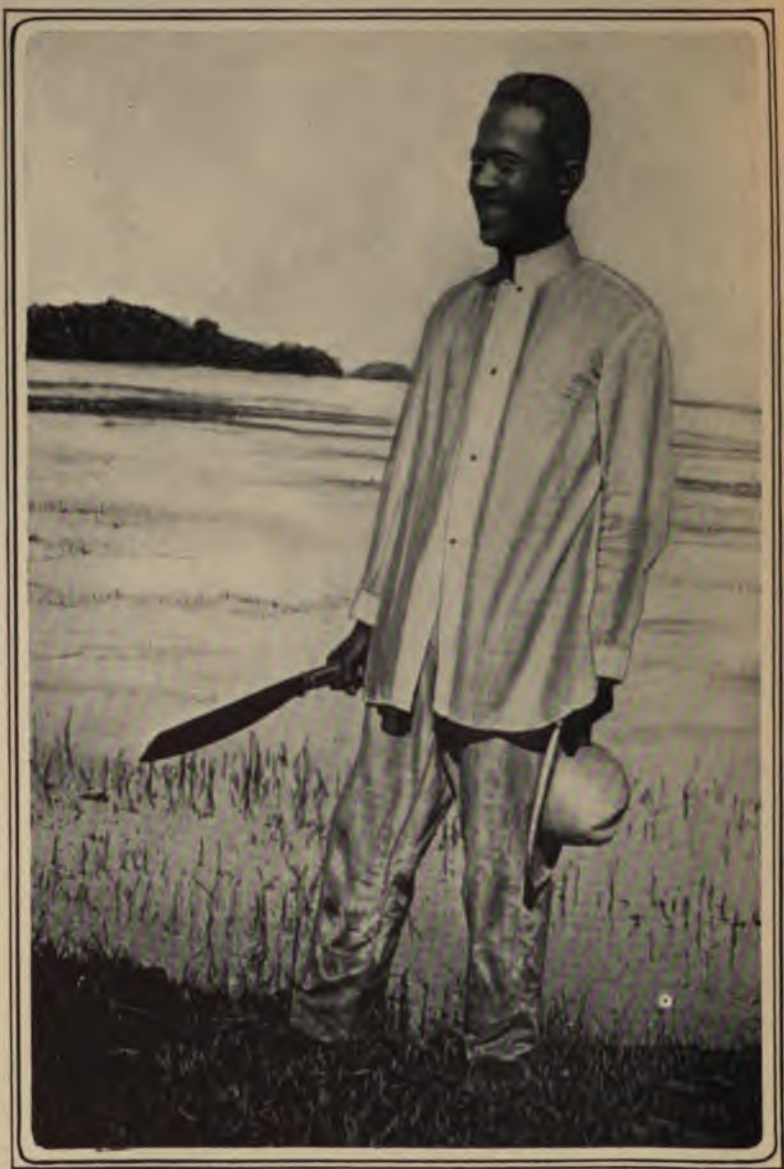
CHAPTER XVII

AMERICAN ARMY: HUMANE

Opinion of an English Officer—Orders Given to only one of the two Opposing Forces—Defending the Water Cure—Praise from President Roosevelt—Strength of the Military in the Islands.

THE American Army is the most humane in the world," said an English official in Manila, who closely observed its operations during the years 1898-1901. Sometimes it seemed to the soldiers as if





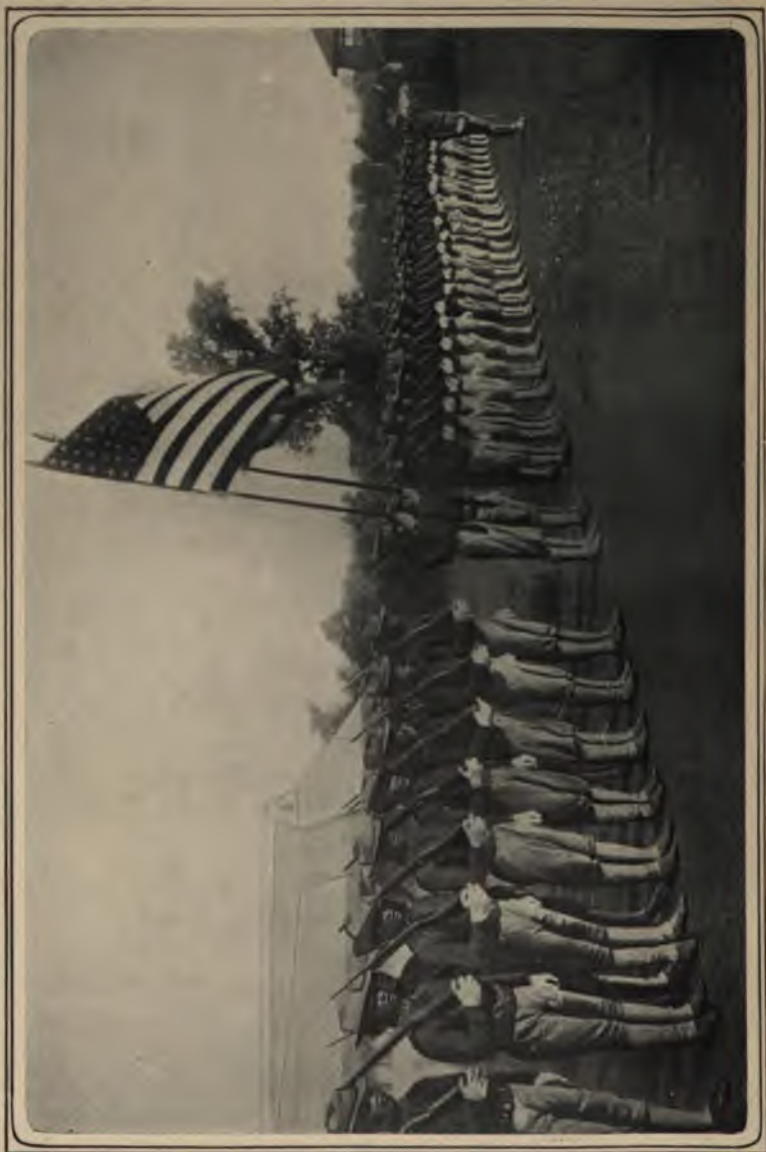
A BOLO MAN

soldiers on only one side of the river. He should have been impartial in his favors."

"It was very trying in the early days," said a captain of cavalry, "to feel perfectly sure that the gentlemen who on Sundays or feast days came into our fort lines as 'amigos' (friends), dressed in their best, were mentally measuring our strength and getting points which they used against us before the next week was over. Their wives coming in with vegetables and other products to sell were also acting as spies. Our men would be riding over one of the country roads when a bolo would come whizzing through the bamboo grove. One of the men would fall from his horse dead. His companions setting out immediately in pursuit of the murderer would find a very benevolent looking Filipino cutting firewood. Morally certain though they were that he had killed their friend, they could not prove it and he escaped."

With strong feelings, before he reached the Philippines, against the "water cure" by American soldiers, the writer was surprised to hear a clergyman, an Army chaplain and an Association secretary defend this form of dealing with certain classes of Filipinos.

"While the 'water cure' may be overdone, and should never be allowed without proper medical inspection," said the clergyman, "I think it had its legitimate place in the recent war here. Take Iloilo as an illustration. The leading men all became 'amigos' as soon as the American troops landed; they were under the protection of our flag and professed a suspicious amount of loyalty. At the same time there were outbreaks all around the place. American outposts were attacked and many soldiers killed. When an attack was near a village, if it



THE NATIVE CONSTABULARY



MOROS A CLASS BY THEMSELVES 161

country inhabited by non-Christians, in Mindanao and the neighboring islands, where the General was in command before coming to Manila. He says:

"There is no civilized inhabitant of the Philippine Islands—American, Spanish or Filipino—who would even suggest that the Moros are capable of civilized and enlightened self-government, for a government of law—*i.e.*, regulated liberty—is absolutely unknown to and unthinkable by them. The Koran furnishes a religious code, and combines with it a moral and secular one. It is the proud boast of the Mussulman that a people who live in accordance with the teachings of the Prophet have no need for other codes, constitutions, charters and bills of rights; for they say that a rule to regulate every possible human action, or remedy every wrong or injustice, is to be found in the inspired writings of Mohammed, as recorded in the Koran.

"With such a class of people it is useless to quote the bill of rights or to assert the sin and wrong of slavery. The Sultan, and Datto, and Pandita will not for an instant tolerate a suggestion that their royal and priestly functions could be taken away or assigned to another by or through some process we call 'voting,' a word as meaningless to them as the act would be absurd. They know that from time immemorial there have been overlords and priests, that the present incumbents have inherited their prerogatives, and the right of succession had never been questioned.

"Americans have come here to teach and convince these people that all men are born free and equal, and that there is no such thing as inherited caste or privilege. The working out of this doctrine and the enforcement of



GENERAL HENRY T. ALLEN

summon the Constabulary of his province to aid him in maintaining peace if the Municipal Police fail at any place, or if ladrones appear in his province.

With the advancing implantation of Civil Government the Constabulary has been called upon to assist in various works extraneous to the duties laid down for it in the organic act. Constabulary officers in certain provinces are acting as postmasters; in others they are charged with guarding jails, expediting mails, maintenance of quarantine, transferring prisoners between provinces and from outlying provinces to Manila, supplying commissaries to insular and provincial officials, and maintenance of telegraph and telephone lines.

The creation of a native force to release a large part of the American Army from the necessity of remaining in the Philippines was recommended in 1900 by Secretary Root of the War Department. Authority was granted the following year, Congress empowering the President to proceed in his discretion by successive steps, beginning with a simple organization of Scouts and following by the more complicated and fully officered organization of the Regular Army. The Scouts are officered by Americans and are under the directions of the Military Commander of the Philippines. Unlike the Constabulary, the Scouts, like the native regiments in India, usually serve in provinces other than those in which they live. In December, 1903, there were 100 officers and 4,978 men in the Scout organization.

In speaking of the value of the Scouts, Secretary Root said in 1902 in his report on the Army: "They enable us to reduce the force of American troops in the Philippines more rapidly than we could without them,

and their knowledge of the country, language and the customs of the people make them especially valuable in hunting down ladrones, which for a good while to come will be an urgent business. The relations between this body of Scouts, maintained at the expense of the United States, and the Insular Constabulary, maintained at the expense of the Philippine Government, will have to be worked out hereafter when we have had longer experience of the working of the two forces under peaceful conditions, and know better what revenues can be relied upon for the Insular Government under like conditions. Both forces are now useful agents in maintaining order. Whether that shall be ultimately accomplished through the force or the other, or both, can hardly as yet be profitably discussed."

Sometimes the Scouts and the Constabulary work together. In 1903 twenty-nine companies of Scouts were

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given by the Commanding General of the Division and the several Department Commanders.

At one time in 1903 Constabulary and Scouts and American soldiers joined in putting down an uprising which had proved too severe for the small Constabulary force in the province. In Surigao, in North Mindanao, a Constabulary garrison was surprised, Captain Clark killed and a relatively large number of guns and revolvers secured by a band of outlaws led by long-term convicts. General Allen says: "The outlaws of Misamis in the adjoining province hoped to make a coalition with the Surigao band. Both provinces were undoubtedly agitated by exaggerated reports from the Tagalog provinces. The killing of Captain Overton, U. S. Cavalry, in the mountains back of Cagayan, Misamis, occurred about this time, and the fanatical mountaineers there and other ignorant classes elsewhere had been made to believe that American troops could not or would not be employed against them. To disillusion the people in this respect and for other reasons it was decided to turn over these provinces to the Commanding General, Department of the Visayans, at first General Lee, afterwards General Wint. The Constabulary forces of the two provinces and detachments sent from other provinces there were duly ordered to report to the Commanding General for duty, but continued to be subsisted and maintained through Constabulary channels.

"The speedy and effective action taken prevented the Surigao bands from reaching Misamis. The latter province was quickly brought to terms, but Colonel Myer, of the Eleventh Infantry, in charge of operations in Surigao, had no easy task in recapturing the outlaws

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race of the ladrones could be found, nor could any information be obtained from the inhabitants, as they were terror-stricken. The officer adds: "The only information of any value at all was that the leader of the ladrones, Ompong, had a Remington rifle and twenty rounds of ammunition, but that his companions had only bolos and bolos. As far as can be learned, the killing was not done for the sake of gain, but for the sake of revenge for the customs of the mountaineers. The child of Ompong having died of cholera, he, as is their custom, went out and had these others killed so he might have company and servants in the other world. The killing was all done with bolos and spears, Ompong simply threatening the men of the barrio with his gun while the men and children were being murdered. The killing of the people could never have occurred had the men of the barrio interfered, instead of looking on and doing

mountains and in remote localities can be deceived by skillful intriguers, that we must be prepared to meet frequent local uprisings for a long term of years. Until the plane of a higher civilization and a better education have been reached throughout the archipelago, it will be necessary to garrison such a number of places as will permit all inhabited localities being reached by frequent patrols. This is not said in disparagement of the numerous educated Filipinos who are extremely desirous to see thorough and consistent order maintained, but rather in corroboration of their sentiments.

"The past year has witnessed the extermination of bands led by Rios in Tayabas and Laguna, San Miguel in Bulacan and Rizal, Modesto Joaquin in Pampanga, Roman Manalang in Zambals and Pangasinan, Protacio Flores in Pangasinan, Timoteo Pasay and the Feliz brothers in Rizal, Dalmacio and Rufo in Western Negros, Flores in Misamis, Anugar in Samar, Concepcion in Surigao, Colache in Sorsogon, Encarnacion in Tayabas and numerous others of lesser note. The following 'Popes' have been captured: Rios of Tayabas, Faustino Ablena of Samar, and Fernandez of Laguna. Margarita Pullio and Catalina Furiseal, two women posing as 'saints' and who were interested in the distribution of 'anting-antings,' were also captured. There still remain 'Papa' Isio in the mountain fastnesses of Negros and 'King' Apo in Pampanga and Nueva Ecija."

In closing his review of the work of the year, General Allen says: "Although the disturbances during the year have been frequent, especially in the Tagalog provinces, they have, for the most part, not been grave, the bands having been wanting in unity of action and cohesion.



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IN THE PHILIPPINES

erable. It was expected that there would, from time to time, be isolated cases of defection, but it was expected that judicious selection and discipline could create a native force both reliable and effective. "The loyalty of the Filipino soldier," says the Commission, "in serving under the Spanish flag, supports this

For many years prior to the outbreak of 1896 Spaniards had less than 5,000 Peninsular troops in the islands. All the rest were natives. The latter, as a rule, remained loyal to Spain until it was manifest that Spanish sovereignty was ended. This was the case although the masses from which these native soldiers were drawn were cruelly oppressed by the Spaniards, and they themselves were poorly fed and paid inadequately and rarely. Besides, the Spanish officers, as a rule, would compare unfavorably with the American in personnel and equipment, and presumably were unable to impress them upon the native so as to secure his respect and



COCK-FIGHTING, THE NATIVES' PASTIME



that not only is the organization of native regiments here not premature, but it might safely have been begun at least a year ago."

One difficulty with which the Government has had to contend has been its inability to secure a sufficient number of trustworthy officers to fill responsible positions in the Constabulary. Several defalcations have occurred, and a number of men have been dismissed for other offenses. General Allen has recently sent letters to college presidents and superintendents of academies in America asking them to open recruiting stations for the commissioned strength of the Philippine Constabulary, which it is hoped to fill up with young collegians to a large extent. The letters are accompanied by circulars showing the nature of the service, the scheme of promotion and the pay of the different grades. "From fifteen to twenty-five young men," he says, "will be appointed yearly, and the Constabulary offers a good career for young men of energy and initiative who have special aptitude for dealing with natives and for military work." General Allen desires to reach young men who have been graduated from college in the last five or six years, "without conditions, and whose habits, antecedents and stability of character and judgment are such as you or other responsible members of your faculty could recommend as being men who will, so far as can be told, grow and develop into men of strong character and integrity."

CHAPTER XIX

CONTAGION AT CLOSE RANGE

A Morning in San Lazaro Hospital—Safeguarding Young Americans—The First Suggestion of Leprosy—A “Fine” Case of Smallpox—From the Cholera Hospital to the Plague Ward—Infant Mortality.

“**W**OULD you like to visit the San Lazaro Hospital?” said Dr. Marshall, the chief inspector of the Health Department of Manila.

“I should like to visit any place in the Philippines that will give me an insight into the work of the American Government.”

“Then I will call for you at nine o’clock to-morrow morning.”

At the hour appointed, Dr. Marshall and the writer started for San Lazaro Hospital. Something like two hundred and fifty years ago, when Christianity first entered Japan, a shipload of Japanese lepers entered the harbor of Manila.

“You Christians seem very fond of those who are in trouble. Try your hand on these lepers”—so ran in effect a note accompanying the large company of unfortunate people. At first the authorities refused admission to the lepers and were about to send them back to Japan ;

but after some consideration of the subject they decided that what the Japanese had said in jest was true, and that the Catholic Church, which had already made inroads in Japan, and was the only Christian body in the Philippines, should not turn a deaf ear to those in distress. A hospital called the San Lazaro was constructed, and after the centuries it still stands and is used for the same purpose for which it was built. But lepers are not the only people who are treated on the San Lazaro estate now. There are several hospitals for contagious diseases, and it was to visit these that Dr. Marshall had invited the visitor to take the morning ride.

"These are Filipinas," said the guide as we passed through a room containing about eighty women. No other remark was made at the time; as we passed through the door into another ward the doctor said, "These are Japanese," and nothing was added to this information.

A third room contained thirteen European women and one American. I had gone to the hospital to see lepers, but it was evident that these women—nearly one hundred and seventy-five of them—were not suffering from leprosy.

I learned later that they were disorderly women. The Government does not license this class of women, but it treats them as it would other people suffering from any other form of contagion. Without favoring segregation, the authorities believe that by inspection and treatment of several hundred women, it is safeguarding young men whom it cannot prevent from forming the acquaintance of these enemies of family life. Here as elsewhere in its dealing with problems in the Philippines, the Government seeks to better conditions which it cannot wholly

remove, and this it does without taking an extreme position.

"We will go into the leper hospital next," said Dr. Marshall. There are said to be about six thousand lepers in the archipelago, four hundred and thirty-four of whom are segregated in leper hospitals. The rest are cared for by their families or friends.

"This boy has no appearance of being a leper that I can discover," suggested the writer.

"Look at the swollen lobe of the left ear. This is the first evidence in his case of the dread disease."

There are several children among the two hundred lepers in the hospital, few of them showing to a layman any evidence of the malady which had marked them as special objects of medical care; but the majority of the patients did not need a doctor to indicate the character of their ailment. For the most part, the lepers seemed happy; a good many were playing games and a few were bemoaning their fate. Whatever can be done to make their condition comfortable is done. The Government purposes to establish a leper colony on the island of Culion, but this project has not gone far enough yet to warrant the removal of the lepers to the island. The two hundred and two lepers at San Lazaro Hospital are well cared for and seem to be comfortable and contented. The disease generally appears to be of a very slowly progressive type, and there is relatively little disfigurement and mutilation as compared with the results of this disease in other countries. Apparatus for the treatment of leprosy by the use of the X-ray and of the Finsen ray has been supplied to the hospital; but the apparatus having been only recently received, no statement can be





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A LEPER BEGGAR

made as to the efficacy of this method of treatment. During the year only one leper died in Manila.

"And now," said Dr. Marshall, with a smile as if he had a rare treat to offer, "we will go into the smallpox hospital." The number of patients was small, but it was sufficiently large to warrant the visitor in walking through the room without stopping.

"Wait a moment," said Dr. Marshall, "I want you to see this remarkably fine case! Come back and look at this boy." While the request was more a suggestion than a command, one would not wish to be uncivil or to give evidence of fear, however great his anxiety was lest he should carry the contagion to some one who might meet him after he left the hospital. Opinions differ as to the meaning of the adjective "fine," which the doctor employed. The reader shall not have even a word picture of that face, which frequently comes before the writer when thousands of miles separate him from the hospital.

"The next building is the cholera ward. I am glad that it is so nearly empty," said the Doctor cheerfully as he entered the room, adding: "though for your sake I should like to have the room full of patients."

"Thank you, Doctor. One will suffice." We lingered about the bed of the little sufferer for some time while Dr. Marshall talked with the nurse and patient and gave directions to the nurse, and then we went to the next ward.

"Why, nurse, what has become of the patient who was brought here with the plague this morning?"

"He died about two hours ago."

"Where is his body?"

"In the morgue; the doctors have just made an autopsy."

"Then we will go to the morgue," said the guide, and we did and found the body of a splendid looking young Filipino who had been in the plague ward only a few hours before his death.

If one infers that by this time the visitor was willing to seek fresh air and plan for the return home, he will not be far from the truth—leprosy, smallpox, cholera and plague. Suppose a person should have all these diseases and all at the same time! While not especially nervous over the outcome, there was a sense of relief experienced when a fortnight had passed and no ill results followed the morning call at San Lazaro.

During the year 1903 there were ninety-nine cases of smallpox in Manila with sixteen deaths; nine of these cases with four deaths occurred among Americans, several of whom were not protected by vaccination. During the year there were about two hundred cases of bubonic plague in the city, a small number when other Oriental cities are considered. The cholera epidemic which broke out in 1902 had practically worn itself out when we visited the hospital.

On March 3, 1902, notification was received at Manila that Asiatic cholera had appeared at Canton, China, and five days later it was reported at Hong Kong. As a considerable part of the green vegetables imported at Manila comes from Canton and its vicinity, the United States quarantine officer at Hong Kong was immediately notified that no vegetables not certified to by him would be admitted, and an order absolutely forbidding the importation of such vegetables was issued by the chief

quarantine officer on March 19th. On the following day two patients at the San Juan de Dios Hospital in Manila developed symptoms of Asiatic cholera. The disease spread rapidly in spite of all the efforts of the health authorities. The deaths resulting from it were more than ninety per cent. of the early cases. Relatives were allowed to claim their dead and bury them in quicklime, under the supervision of health officers, but bodies not claimed in twenty-four hours were cremated.

The rigorous measures against cholera enforced by the Board of Health provoked bitter opposition from the first. For weeks the presence of cholera was denied by ignorant, misinformed and ill-intentioned persons. The more ignorant Filipinos refused to believe in its existence because the daily deaths did not reach up into the thousands. The minds of the common people were poisoned by tales of horrible abuses in the detention camps and of deliberate murder of patients at the cholera hospitals. The story was widely circulated that the houses of the poor were burned in order to make room for the future dwellings and warehouses of rich Americans. These absurd tales gained credence among the populists, and, together with some actual abuses committed by ignorant, inexperienced, or over-zealous health inspectors, produced a state of popular apprehension which proved a very serious factor in the situation, as it led to the concealment of the sick, the escape of contacts and the throwing of dead bodies into the esteros or public sewers daily washed by the tides, and the Pasig River, the glutted waters of which were fruitful sources of infection.

Between March 20 and October 31, 1902, there were

4,174 cases of cholera in Manila with 3,146 deaths, and 103,076 cases and 66,837 deaths in the provinces; the per cent. of mortality in Manila was 75 and in the provinces 64; and by September 1, 1903, 157,036 cholera cases and 102,109 deaths had been reported.

These numbers, according to the Board of Health, do not represent more than two-thirds of the cases of death which have actually occurred, as in many towns there were no physicians or other persons capable of recognizing cholera, so that numerous cases were not properly diagnosed. "In numerous instances the sick were concealed and false statements made as to the cause of death, so that official returns, where they exist, cannot be accepted as complete.

The highest death-rate in Manila is in Bilibid Prison, due to its unhealthfulness. There were 213 deaths among the convicts in 1903, with an average daily number of 2,152 imprisoned; this gives an annual death-rate of 99 per 1,000, nearly three times greater than that of the general population of Manila during the same period. Malarial disease is less common and dangerous in the Philippines than in many other tropical countries. The deaths in Manila from malaria during the year 1903 were only 226, while 236 persons died from dysentery, a disease which seems to result, according to the testimony of the health authorities, from impure water. "The city water," says Commissioner Worcester, "is unsafe and unquestionably carries the organisms which produce dysentery. When pure water has been made available for drinking purposes the mortality from this disease should rapidly decrease." Beriberi, a disease peculiar to Oriental countries and characterized by paralysis and





A LEMON SHAMPOO

effusions, is one of the more important causes of death among Filipinos and Chinese, and is especially prevalent among the poorer classes. Very few cases of it occur among whites; there were three hundred and thirteen deaths from it during the year, but no white person was attacked.

The City of Manila has been brought into a sanitary condition never approached under the previous administration, and its death-rate has been so reduced as to compare favorably not only with that of other tropical cities, but even with that of many cities of the United States. It is hoped that eventually these results will appeal to the popular mind.

Sanitary inspection has been maintained under the direction of the chief health inspector by an average force of 145 regular and emergency sanitary inspectors. During the year 1,954,990 inspections and reinspections of houses were made; 241,806 houses were cleaned as a result of sanitary inspection; 1,196 houses were white-washed and painted; 7,336 houses were disinfected; 82 houses were condemned and removed; 11,256 cesspools and vaults were cleaned; 161,447 cleanings of yards were carried out; 1,757 yards were repaired, repaved, etc.; 534 cholera cases, 71 smallpox cases, and 185 plague cases were reported; 5,479 sanitary orders were complied with by householders; and 246 persons were convicted for violation of food prohibition orders.

A high death-rate among infants is the chief factor in the general mortality, 41.23 per cent. of the total number of deaths having occurred in infants under one year of age. For the month of June the deaths reported from "convulsions of children" alone exceeded the

combined mortality from Asiatic cholera, bubonic plague, smallpox, malarial fevers, typhoid fever, and beriberi. "This shocking infant mortality," say the health officers, "is largely the result of ignorance concerning their proper care and feeding and of difficulty in obtaining suitable food for those who cannot be nursed by their mothers."

Much trouble has been caused the Board of Health by the floating population of Manila, consisting of about fifteen thousand people who live upon *cascos*, *lorches*, launches and other small vessels plying on the river, the *esteros* and the bay. They are an unruly set and difficult to keep under supervision on account of the constant movements of their floating habitations. It has not proved practicable to prevent their polluting the river and the *esteros* with refuse, nor can they be restrained from using infected waters for drinking, cooking and bathing. Cholera has occurred among this class to a larger extent than among any other class of the population. Only too often they hurry their sick ashore and abandon them, or weight the bodies of the dead and drop them into the water at night, in order to escape having their crafts disinfected. The sanitary problems presented by this population are very difficult of solution. They cannot well be compelled to take up their residence on shore, nor can their vessels be obliged to anchor in the bay. An adequate supply of good drinking water should be made available for them at convenient points, so that they may have no excuse for drinking river water.

CHAPTER XX

THE AMERICAN TEACHER

The Ladrones Respect the Instructor—Church and State Kept separate in the Islands—Little Filipinos Sing “My Country” also—Higher Education Greatly Appreciated—Benjamin Franklin an Ideal American.

A NEW army of occupation entered Manila Bay on August 23, 1901, when the transport *Thomas* arrived from San Francisco having on board five hundred and forty-two American teachers. No single feature of work by Americans in the Philippines has been more heroic or productive of better results than that done by these teachers. Many of them were married, but the majority were single. The military were met on their arrival with armed resistance; in some places the Civil Government has been viewed with distrust or jealousy. Not so the American teacher—armed only with the simplest of English text-books, he has led the Filipinos captive without a struggle; women teachers in the provinces far from Manila have been as safe as those under the protection of Fort Santiago.

From the beginning the relations of the American teacher have been pleasant and agreeable. Even in provinces where there was more or less disturbance and ladronism, the almost sacred regard in which the teacher was held exempted him from violence, and the school



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Institute, and justly so, for his motive is worthy of all praise: "To give the students such training, physical, mental and moral, as will best qualify them to help the inhabitants of the islands to improve the conditions of their civic and social life."



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authorities know of no one who came to grief, except four who were killed while traveling in the mountains, where their status was unknown; one of them being mistaken for the provincial treasurer and stabbed to death to secure the money which it was thought he carried, another losing his life while leading an armed party against the ladrones, and one being robbed of his watch and money, but not otherwise molested. So clearly have the people manifested their predilection for the American instructor that a failure on his part to maintain a warm local interest in the success of his school is usually attributed by the Department rather to some cause personal to himself than to any popular sentiment against the school. Several have died from smallpox, cholera and tropical diseases.

When the members of the Civil Commission in 1900 were leaving the United States, President McKinley, who appointed them, announced that one of their duties would be "to promote and extend, and, as they may find occasion, to improve the system of education already inaugurated by the military authorities. In doing this, they should regard as of first importance the extension of a system of primary education which shall be free to all and which shall tend to fit the people for the duties of citizenship, and for the ordinary avocations of a civilized community. . . . Special attention should be at once given to affording full opportunity to all the people of the islands to acquire the use of the English language." The instructions of President McKinley have been so thoroughly carried out that it is probable, as the authorities assert, that more English was spoken in the islands, three years after the American teachers



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arrived, than there was Spanish spoken at the end of three centuries.

One of the earliest laws passed by the Civil Commission was the School Act, adopted on January 1, 1901, which made the English language the basis of all public instruction. The following section, No. 16, in regard to religious instruction, shows how completely Church and State have been kept separate in the Philippines:

"No teacher or other person shall teach or criticise the doctrines of any church, or religious sect, or denomination, or shall attempt to influence pupils for or against any church or religious sect in any public school established under this Act. If any teacher shall intentionally violate this section, he or she shall, after due hearing, be dismissed from the public service: *Provided, however,* that it shall be lawful for the priest or minister of any church established in the pueblo where a public school is situated, either in person or by a designated teacher of religion, to teach religion for one-half an hour three times a week in the school building to those public school pupils whose parents or guardians desire it, and express their desire therefor in writing filed with the principal teacher of the school, to be forwarded to the division superintendent, who shall fix the hours and rooms for such teaching. But no public-school teacher shall either conduct exercises or teach religion, or act as a designated religious teacher of the school building under the foregoing authority, and no pupil shall be required by any public-school teacher to attend or receive religious instruction herein permitted. Should the opportunity thus given to teach religion be used by a priest, minister, or religious teacher for the purpose of arousing disloyalty

to the United States, of discouraging the attendance of pupils at such public schools, of creating a disturbance of public order, or of interfering with the discipline of the school, the division superintendent, subject to the approval of the general superintendent of public instruction, may, after due investigation and hearing, forbid such offending priest, minister, or religious teacher."

Under Spanish rule a system of primary schools was established in the islands. The Spanish regulations provided that there should be one male and one female teacher for each five thousand inhabitants. The Schurman Commission showed clearly that even this inadequate provision was never carried out. It said: "Taking the entire population at eight millions, we find that there is but one teacher to each 4,179 inhabitants. There were no schoolhouses, no modern furniture and no text-books until the Americans came. The schools were held in the residences of the teachers or in buildings hired by the municipalities and used by the principals as dwellings. In these primary schools reading, writing, sacred history and the catechism were taught. Girls were also taught embroidery and needlework. The little school instruction which the average Filipino had under Spanish rule did not tend to broaden his intelligence or to give him power of independent thought. It is said on good authority that when the Spaniards went to the Philippines several of the tribes could read and write their own language, but after three hundred years of the Spanish domination, the bulk of the people could not do so."

The Filipino people have never been welded into a nation through a common tongue. While Christian

training was given to all by the priesthood, it was through the medium of various dialects, and never in Spanish. It was held to be unwise to teach the natives a common tongue; to keep them tractable it was deemed necessary to keep them divided.

The American theory is this: Although a common tongue may bring rebellion and war, even that is better than a peace maintained only by denying the Filipino people the first requisite to national progress; and therefore the introduction of American schools and American school-teachers. General Otis started American schools under military rule. He desired his officers to open as many schools as possible and selected and ordered textbooks which were in use when the present educational system was developed. The public school was started in Manila as soon as law prevailed in that city. On the Fourth of July, 1899, "America" was sung by Filipino, Spanish and Chinese school children, and the "Salute of the Flag" was early adopted as a feature of the exercises in the Manila schools. On Washington's Birthday, 1900, the thirty-six schoolhouses in Manila received each a gift of an American flag from the LaFayette Post, G. A. R., of New York. The schoolhouses were crowded with natives, including teachers, pupils, parents and friends, and many Americans also, because of their interest in seeing "Old Glory" rise and fall for the first time on the Philippine breezes over American public schools. In September of that year, Dr. F. W. Atkinson assumed the duties of general superintendent of education and also for a time those of superintendent of the schools of Manila. Later, Dr. David P. Barrows became the Manila superintendent and, after the resignation of



A LEPER BEGGAR





NATIVE CHILDREN

to the Philippines was to train Filipinos to become teachers of native children. Division Superintendent S. C. Newson of Pangasinan Province says: "The example set by a good American teacher in controlling and teaching a school has taught the Filipino more than his daily lesson in English and arithmetic. The object-lesson thus furnished is being learned slowly, but without doubt surely."

The capacity of the Filipinos for education gives promise of permanent results. The change from fee to free schools has been an important one and a prime factor in arousing the interest of the people in education. In this interest lies in great part the success of the movement. There is a desire for American teachers and schools everywhere; even political enemies have been friendly to the educational movement. Eagerness is shown not only by the children, but also by the old people. "We must not, however, assume too much," explains a superintendent. "Native dialects will continue to be spoken; but English will become the official language, the medium for the transmission of modern currents of thought—in short, modern civilization. Japan serves as a good illustration of this. And herein lies the justification of the present educational movement. A preparation both for the pursuit of practical life-sustaining occupation, and for the best of past and present civilization in literature, culture and art."

Many letters have been received by the Department of Education in Manila regarding the work of the American teachers. The following is from General Henry T. Allen, chief of the Constabulary: "Referring to your letter of January 25th, it gives me pleasure to inform you

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with scarcely a single exception I have heard only reports of the work being done by the teachers of English in the various parts of the islands. In a word, they are proving by their acts as well as words the wisdom of the policy adopted in regard to education here. These teachers afford the people an opportunity of learning in a most expedient and practical way what good American citizens are and what may be expected from American control. Without them the ideas of these people would be formed largely from those with whom they come in contact during the unfortunate times—the wars. I have had occasion to learn from various sources that the teachers are on extremely good terms with the people of their towns, who are beginning to turn upon them for counsel and advice in nearly all matters of importance. This means that the body of teachers, in addition to their value as instructors, will have a

training. The second condition which necessarily retards the extension of our educational system, says Superintendent Barrows, "is the fact that, in spite of the emphasis which has been laid from the beginning upon the training of Filipino teachers and their instruction in English, the supply of young men and young women equipped for even the most primary work of instruction is far too small. This lack is being met in every possible way—by daily instruction on the part of the American teacher, not only of the Filipino teachers working under his supervision, but also of classes of candidates for teachers' appointment or aspirantes; by normal institutes held in all provinces last year, whose importance will be still further emphasized this coming spring; by the work of the Manila Normal School, which contains to-day an enrollment of over four hundred well-advanced pupils; and by special emphasis upon normal training in the thirty-five provincial high schools. To cover properly the field we need a force of about ten thousand Filipino primary teachers and at least four times the amount of school-room space that we at present possess."

While the Government has been dealing with the bright youth of Manila and other important centers, it has not neglected the Igorrotes among the interior mountains of northern Luzon, who seem to desire neither the religion nor the clothes furnished by the Americans; neither has it forgotten the feeble and declining tribes of Negritos, who lead the wandering life of wild men in the mountains of some of the provinces; nor yet are the Moros in the southern islands overlooked, although "the education of the Moro must follow his awakening to an appreciation

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The kinds of tools used and the methods employed were carefully observed. A list of places visited was made with a record of the work done at each." The conclusion of opinion of those who gathered the information was that few natives were in control of the leading industries, and that, while they were doing much of the heavier class of work, with careful and patient instruction they were capable of better things; that there was a latent mechanical ability, and in time they could learn to take their places as leaders; not immediately, not in the near future, not in one generation, but they have the qualities in them to do the work. They are slow, live leisurely, putter over their work and lack responsibility. They no doubt lack energy to do the work, also the knowledge. With knowledge, ambition may be aroused and the results may be such that in time the native may become not the "helper" that he is to-day,

stamps his foot and pouts. He noticed the small attendance in the rooms, then blew his whistle for the police and ordered them to bring all the men who were enrolled on the night-school sheet to either the schoolhouse or the jail. There was a full attendance at the school, all of the scholars dressed in wedding garments.

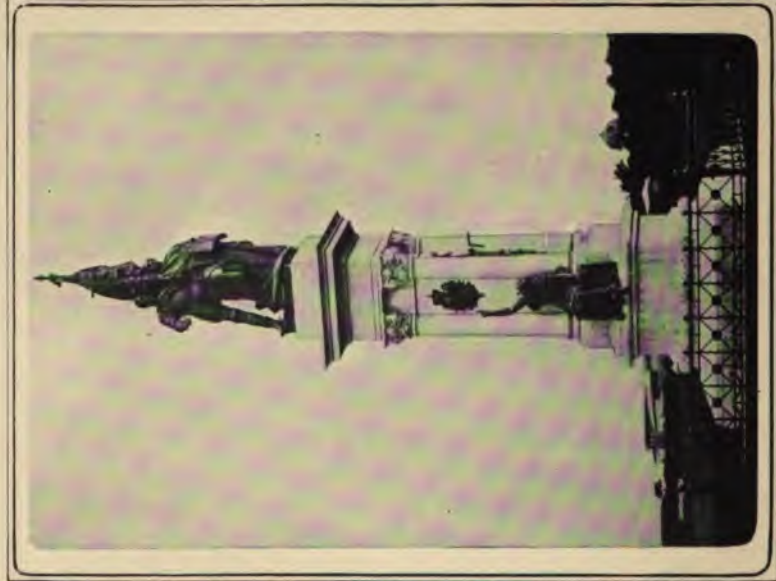
The night schools of Manila have been successful from the start. They were organized for the instruction of persons who had passed beyond the age when they could be expected to attend primary schools. These were chiefly young men who wished to learn English that they might use it in their business or in clerkships. Filipino teachers also attended these schools to prepare themselves for the contemplated change from Spanish to English as the language of instruction. When the pupils had acquired a sufficient knowledge of English to enable them to use it with some degree of facility in their studies, the curriculum of the night school was made to embrace certain subjects that had a practical value for those in attendance. Some of the schools introduced bookkeeping, stenography, typewriting and telegraphy, and more of them history, arithmetic and geography. They have been attended by young men wishing to enter civil service, in order to acquire the necessary knowledge of English, and by persons already in the service to fit themselves for promotion to higher grades.

One evening Mrs. Taft, the wife of Governor Taft, Mrs. Devins and the writer visited several of the evening schools in Manila under the guidance of Superintendent O'Reilly. In every school there were two or three American teachers, but the majority of the teaching was done by Filipinos. The class rooms were filled and in some of

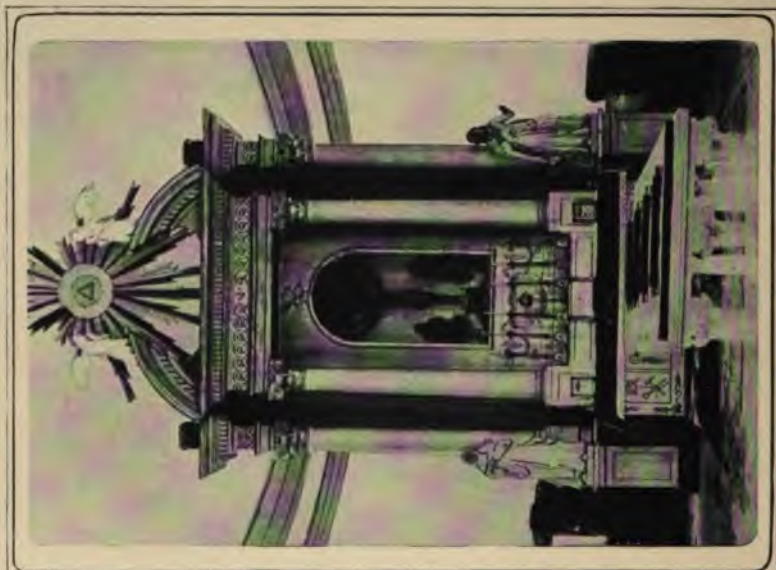
There were more pupils than could be properly accommodated. Hard at work all day, some of them in the schools, others in stores or offices, and others still too old to attend the day school, the pupils were eager for advancement and many of them showed unusual efficiency. We saw some compositions written by the scholars which would have done credit to American children in corresponding grades. The fundamentals of English—reading, writing, arithmetic and grammar—were taught, and the deep interest manifested by the children and young people was remarkable. Their knowledge of their own islands was considerable, and it was interesting to see how much they had absorbed in the short time they had been under the instruction of the American teachers concerning American history and institutions.

It was the week following the Fourth of July when we were there, and there was some curiosity to know what





LEGASPI STATUE



MORTUARY CHAPEL, PACO

previously acquired, the character of the men who were leading in the struggle for independence and the progress made in following up the victories gained.

Mrs. Taft was greatly pleased with what she saw and heard, as were the other visitors. A sequel to the inspection is interesting, and probably is not known outside the Philippine Commission. Mrs. Taft said to the writer a few days later:

"You will be interested to know the result of our visit to the schools last week. I never interfere with the work of the Government, but at a meeting of the Commission held in the palace I could not help overhearing a proposition that the appropriation for night schools should be lessened. I could not resist the temptation to ask the gentleman who made the suggestion if he had visited the schools. When he admitted that he had not done so, I told him what I had seen, and urged him to see for himself what had been accomplished before he voted to reduce the appropriation. Not only was it not reduced, but it was actually enlarged, and I feel very happy over the result."

When we visited the Normal School in Iloilo, the subject under discussion in one of the classes was Benjamin Franklin.

"Would you like to say a word, or ask a question?" said the superintendent. The invitation was accepted and the conversation ran along this line:

"How many scholars would like to be like Benjamin Franklin?" Nearly every hand was raised. Pointing to one of the young men who raised his hand, this question was asked:

"Why would you like to be like Benjamin Franklin?"

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Benjamin Franklin was a wise man. I wish to be a man." Another student was asked to give his reason for wishing to resemble the Philadelphian.

Benjamin Franklin was a wise man; a wise man is a man. I wish to be a good man."

Another hand shook until the finger tips rattled.

And why do you wish to be like Benjamin Frank-

Benjamin Franklin was a wise man; a wise man is a man; I wish to be a rich man." This bright youth probably take the first transport going to the United States in order to accomplish his purpose, or else fill some time in Manila and learn, all too late, that wisdom and money do not always find their way under the same hat.

Then a little Filipina girl was questioned as to her reason for wishing to resemble the great American.

Benjamin Franklin was a wise man; a wise man is a good man. I wish to become a teacher and help my

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call by the Government for public service. One hundred boys were sent in October, 1903. Seventy-five of the appointments were allotted to the provinces in proportion to school population and interest in the schools shown in the provinces; twenty-five were selected at large by the Civil Governor. The party left Manila in charge of Professor and Mrs. Sutherland, and went to southern California, where they remained during the winter. In the summer they visited the World's Fair in St. Louis for a month before being distributed among the preparatory schools and colleges of the East.

Two English writers who have visited the Philippines recently—A. H. Savage Landor and Archibald R. Colquhoun—do not favor the present American educational system in the islands. Their comments are interesting, even if their conclusions do not accord with the American idea of educating the natives. Mr. Colquhoun says in "Greater America":

"The educational policy of the United States toward the Philippines has been influenced by the same motive which dictated her whole policy—a desire to do for the Filipinos what had never before been done for an Oriental people. The example of Japan might have been followed more closely, so far as patient laying of foundations was concerned; but the democratic craze, and the general feeling that salvation must come in a couple of years or not at all, have combined to mar what might have been the most interesting educational experiment of the age. Thanks to the generosity of the United States in presenting him with a ready-made social, political and educational system, the Filipino, before he is rudimentarily educated, will be plunged in the vices of over-civilization,

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that he now spoke only Spanish and was losing what English he had learned. Being told that we had visited the leading provinces of the archipelago, including the capital cities of the insurrection, he asked our opinion of the islands and the people. This gave an opportunity to speak of the native Governors of the civil provinces whom we had met—the ablest men in the provinces we were told.

The Governors, your friends, spoke very highly of what you said the visitor.

“That was kind of them,” replied the young leader thoughtfully. The friends who had spoken kindly of him were now office-holders under the new Government and had other offices at their disposal, while their leader of a few years before is living alone, without a following and apparently without material resources. The man to whom a salary of \$50,000 was granted three years before



EMILIO AGUINALDO



their battlefields to resume their work on the farms and in the shop as opportunity offered."

"But there was a difference," replied the Lee of the Philippines. "Those men were of one nationality. The Southern men were defeated by men of their own race and blood. They were never conquered by an enemy from the outside." In this statement alone was there the least irritation shown, and in a moment the former spirit of reserve and self-control was regained.

"What do your friends and you think of the future of the islands under American rule?" With another shrug of the shoulders Aguinaldo replied:

"As for my friends, you have been in the provinces and have doubtless learned how they feel; as for myself, my opinions are the same as they have always been. The American people know them well."

"Have you any message for the people of America?"

"I thank you for your courtesy. I should rather not avail myself of it, however. What I should say might excite rancor and ill-feeling. I am out of politics. I am spending my time at present studying what may be done for the welfare of my people."

"Along what lines have your studies taken you?"

"I am especially anxious to have a banking system established throughout the provinces which shall help the farmers and serve to undo the ravages of war and devastation which followed from the locusts, the rinderpest and the cholera."

Aguinaldo's banking scheme, while containing many excellent points, was not deemed practical by the Government. It contemplated the establishment of a national currency system for the Filipinos, guaranteed by the

quest at the Malacanan Palace at the farewell reception which Governor and Mrs. Taft gave to General and Mrs. Davis, who were about to return to the United States.

Aguinaldo was born in Cavite in March, 1869, and was schoolmaster at Silan when the Revolution of 1896 broke out. The Provinces of Cavite and Batangas were the chief centers of the rebellion against Spain, or, more literally, against the Spanish friars. The rebels established their quarters near Silan at the base of the Sunay Mountains, where, in the numerous ravines that reached to the Lake of Taal, they were safe from any enemy. Aguinaldo had recently passed his twenty-seventh birthday when, on August 31st, he sent out his first pronunciamiento and became the recognized leader of the rebels. From this time on he continued the issuance of manifestoes, in one of which he said:

"We aspire to the glory of obtaining the liberty, independence and honor of the country. . . . We as-





AREA IN FRONT OF MALACANAN PALACE
THE BRIDGE OF SPAIN

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Revolution was received with great rejoicing in Madrid as well as in Manila.

Under this treaty the rebels undertook to deliver up their arms and ammunition of all kinds to the Spaniards; to evacuate the places held by them; to conclude an armistice for three years for the application and development of the reforms to be introduced by the Spaniards, and neither to conspire against Spanish sovereignty in the islands, nor to aid or abet any Government calculated to counteract the reforms. Aguinaldo and thirty other leaders agreed to quit the islands and not to return until authorized to do so by the Spanish Government. By the terms of the treaty the rebels-in-arms were to receive from the Spanish Government \$1,000,000 and the families that had sustained loss by reason of the war, \$700,000. Of the \$1,000,000 promised to the rebels, \$400,000 was to be paid in Hong Kong when Aguinaldo and his companions reached that port.

The Revolutionists were taken to Hong Kong by John T. McLeod, a Scotchman, the manager of the *Compania Maritima*, and the first payment promised by the Spanish Government was handed to Aguinaldo in Hong Kong by Mr. McLeod. In describing to the writer the trip to China, Mr. McLeod said that Aguinaldo requested that he should accompany the party, as Aguinaldo did not trust the Spaniards. The insurgents believed them insincere, and that, as soon as the open sea was reached, they would throw the Filipinos overboard. To prevent this, the latter requested to be allowed to retain their arms, and demanded that the Spaniards should be deprived of theirs.

The journey was without special incident. The little

brown men were not drowned. They received their money—the \$400,000 promised by Spain. In six months, false to their promise, they were back in the islands assisting the Americans to rout the common foe. They asserted that the Spaniards failed to keep faith with them, refusing to pay the balance of the money due them by the terms of the treaty, and charged the Spaniards with failing to make the reforms promised. Within three months of their return to Manila the Revolutionists turned against the Americans because they were not allowed the privileges which would have been theirs if they had been successful unaided—entering the city of Manila as victors.

Then came the struggle against the Americans, beginning in February, 1899, and ending with the capture of Aguinaldo by General Funston in March, 1901. Some of the leaders came in subsequent to this time, but the Revolution was really at an end when its leader was taken to Manila. For some months he was kept a military prisoner, and then suddenly released, much to his surprise and also, it is said, much against his will, for he feared that his life would not be safe without military protection. It is surmised also that his friends, if not himself, would have enjoyed the fiction that he was a prisoner; but that was not permitted. He sees friends without restriction, attends receptions and goes about the city at pleasure, though he usually rides in a closed carriage.

One of the questions before the Schurman Commission appointed by President McKinley in 1899, was to ascertain on what terms Aguinaldo had returned from Singapore to Manila the previous summer. The claim was

made that Admiral Dewey or some other American official had promised Aguinaldo that the Filipinos should have their independence after the Spaniards were driven from the islands, and that the insurgent returned to aid the Americans in routing their common enemy in order that independence might follow for his people. A great deal of evidence was taken by the Commission. It showed that Aguinaldo was allowed to return to Manila by Admiral Dewey after giving Consul Wildman at Hong Kong two pledges: (1) That he would obey unquestioningly the commander of the United States forces in the Philippine Islands"; and (2) that he would "carry on his military movements on civilized lines."

Chancellor E. Benjamin Andrews, in "The United States in Our Own Time," says of Aguinaldo: "Judging by appearances—his zeal in 1896, bargain with Spain in 1897, fighting again in Luzon in 1898, acquiescence in peace with the United States, reappearance in arms, capture, and instant allegiance to our flag—he was a shifty character, little worthy of the great honor he received among his own people, and, for long, here. But if he lacked in constancy, he excelled in enterprise. Spaniards never missed their reckoning more completely than in thinking they had quieted Aguinaldo by sending him to China with a bag of money. He simply held the treasure for future use as a war fund. Since Spain had not redressed and showed no disposition to redress Philippine abuses, he regarded the Spanish-American war as an auspicious chance for renewed activity in the cause of Filipino home rule."

The testimony taken by the Schurman Commission concerning the revolt of Aguinaldo against the American

forces may be summarized under these four points: (1) That Aguinaldo was helped to arms on the understanding that he was to use them entirely under American direction in weakening Spanish power; (2) that no sooner had he gathered a force about him than he broke out into inexcusable insubordination against the man and the forces to whose presence and gift of arms he was entirely indebted for his ability to return to the Philippines, and to take up a warlike attitude toward his former enemy; (3) that hostility to the Americans was settled upon in his own mind long before they had time or opportunity to formulate or declare any policy for the Philippines; (4) that personal ambition was the ruling motive with him in the early stage of the embroilment.

Much of this testimony was given by Señor Benito Legarda, for a few months one of Aguinaldo's officials, and now one of the members of the Civil Commission. From this testimony this extract is taken:

"Q. Did Aguinaldo expect to enter Manila with his troops with the Americans?"

"A. Yes, sir."

"Q. Was there any disappointment among the troops of Aguinaldo that they were not permitted to plunder the city? Was there any plan to plunder the city?"

"A. Yes, sir; there had been such a plan."

"Q. Tell us about the plan."

"A. They wished, of course, to come into Manila after having robbed it, for there was a plan to rob the whole city. Aguinaldo himself, while in Bacoar, pointed out crowds of people to me, passing, carrying sacks, who, he said, were on their way to Manila to sack the city when they were able."

"What is death to me? I have sown the seed; others are left to reap."

In his last moments Dr. José Rizal, one of the most notable Filipinos whom the islands have produced, penned these words which are quoted through the archipelago. Generations will pass before the name of Rizal will cease to be a household word among the Filipinos. Born a Catholic, distinguished as a student in the Jesuit school at Manila, Rizal went to Europe to continue his studies in Madrid, Paris and Germany.

National life in southern Europe furnished this young Filipino a theme to which he gave much attention. He was thoroughly convinced that the Philippines could not be at rest, nor the people developed as they should be, unless the friars were recalled by the Catholic Church or expelled by the people. His first public effort toward changing conditions in the islands of which he was so fond was the publication of a novel entitled "Noli Me Tangere," a vivid picture of the conduct of the friars and the sufferings of the people. "El Filibusterismo," a political book, soon followed his novel and was also published in Europe. Dr. Rizal returned to the Philippines and led in a protest against the claim to the title of a large estate made by the Dominican order in his native community. Concluding that he was safer in Europe than in the Philippines, he left the archipelago; but his absence did not satisfy his persecutors, and his family was driven from its lands. In vain the members protested that they were submissive to the Church of Rome and loyal to its orders.

Rizal desired to return to Manila in 1893 and came as far as Hong Kong. There he corresponded with the gov-

ernor-general and the Spanish consul, both of whom assured him that he was at perfect liberty to return to the Philippines. When he arrived in the harbor of Manila he was arrested charged with having in his personal baggage seditious papers. The papers were there, of that there could be no doubt, but it was the belief of Dr. Rizal and of his friends that they had been placed there by bribed agents. The friars demanded that he should be executed, but a compromise was affected and he was banished to Mindanao, where he lived for three years and practiced his profession with marked success.

Dr. Rizal was always loyal to Spain, and when the Spanish War was declared he offered his services as a physician and started for Cuba by way of Spain. Before he reached Barcelona a cable message containing accusations against him had been received there. Imprisoned again and sent back to Manila, he was there tried and convicted of sedition and rebellion. As a prisoner of state for three years in a distant island, his claim that he had not aided the insurrectionists should have had ordinary weight, but on December 30, 1896, "the brightest intellectual light that has shone thus far in the Philippines" was publicly blindfolded and shot in the back on the execution grounds facing the Manila Bay.

"As a result of this murder—for it was nothing else, though sanctioned by law"—adds Dr. Stuntz, "the friars suffered far more than did the family of Rizal, for his brother, Ponciano Rizal, took the field against Spanish authority, gathered a large force, and fought his way into the interior. He drove all of the Spaniards out of his province, Laguna de Bay, captured this garrison

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with its arms, and also lake gunboats and other materials later used against the Spaniards."

On one of our trips we passed through Calamba, the birthplace of Rizal, and heard at first hand the story given so dramatically by Foreman. No mistake made by the friars in the Philippines in many decades was so grievous for them as killing the hero of the people. It was a knowledge of this error that made General McArthur insist, when General Funston set out to capture Aguinaldo, that under no circumstances should the leader of the insurrection be killed or even wounded. Aguinaldo alive is harmless; Aguinaldo dead, like Rizal dead, would be a power against the Government well-nigh irresistible.

CHAPTER XXII

TWO TYPES OF PATRIOTS

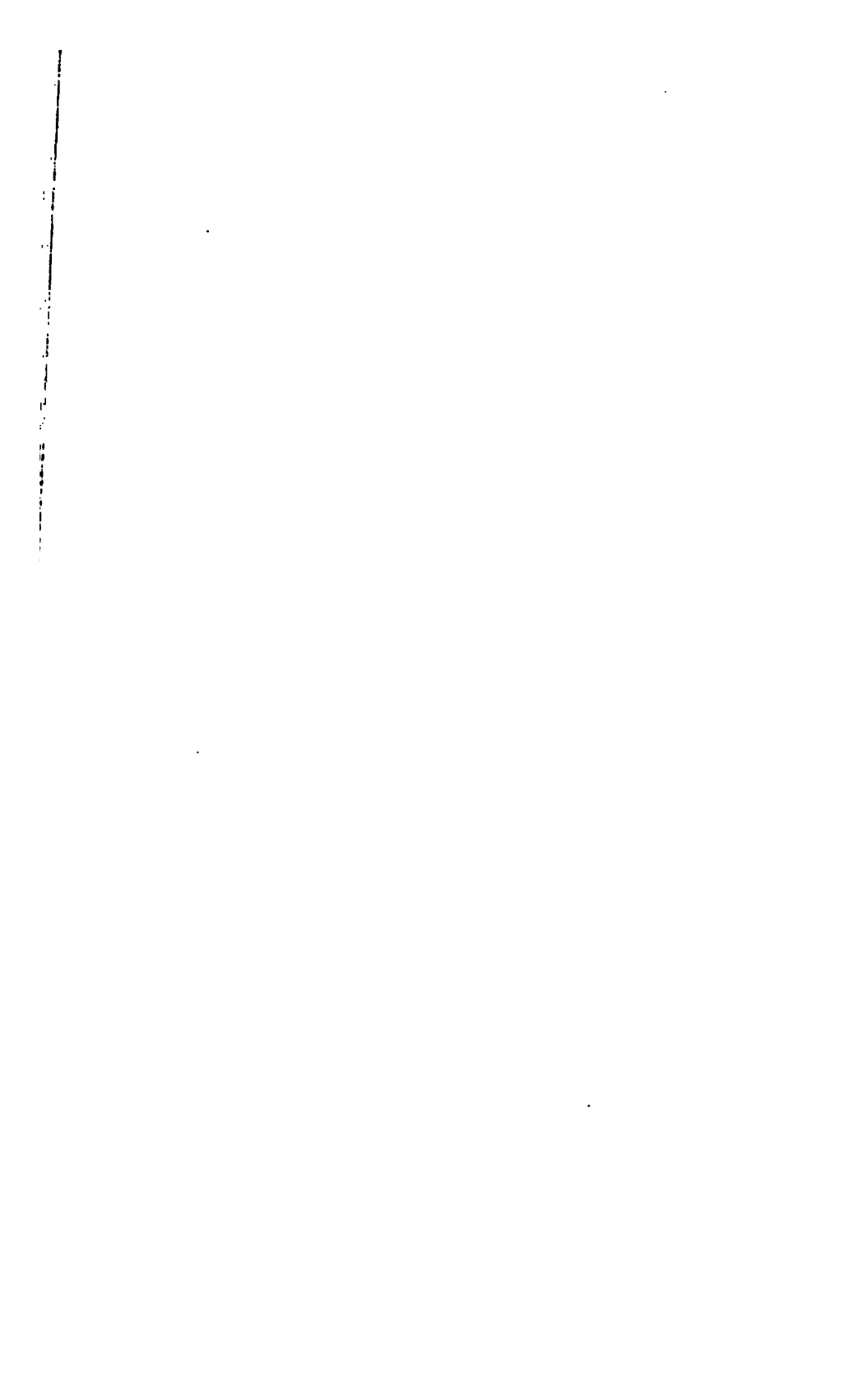
Mabini and Paterno the Representatives—The Former Deported for a Time—The Latter Seeking Reform by Evolution—Advice to a Leader of Ladrones—Modesty of a Filipino Trained in Europe.

WITH the capture of Aguinaldo the American Government found it had to deal with two classes of patriots: those who were loyal to the "Lost Cause," and those who, by profession at least, were delighted that the insurgents had lost their cause. The one contented itself with holding secret meetings and placing responsibility for the failure of the insurgents upon this or that leader, and the other stood in front of the desks of the officials, with hat in hand, ready to receive any cocoanuts or bananas that might be falling that day. It is true that certain followers of the silent class tried to bring about by brigandage what their leaders had lost by insurrection, and the charge is made that some of the *amigos* were secret instigators of open brigandage.

Reference has been made already to the statement current in the Philippines that Apolinario Mabini, and not Emilio Aguinaldo, was the "Brains of the Revolution" against the Americans. Mabini refused to take the oath of allegiance after the crushing of the insur-



ROYAL GATE, WALLED CITY, MANILA
GATE AT PAGSANJAN



rection, and was sent to Guam, where he remained until 1903, when he landed in the Philippines, having at last taken the customary oath. Shortly after his arrival in Manila he died from cholera, and was followed to his grave by a great procession of men whom, because of his chronic infirmity—paralysis—he had never seen on the battle-field.

The true attitude of Mabini toward the American Government, after he acknowledged its authority over him, may be gathered from a letter which he sent to one San Miguel, a bandit, who professed to be the appointee of a junta representing the Filipino Republic. San Miguel drew his forces from the purlieus of Manila and from well-known ladrone fields and other criminals to be found in the towns and provinces which were disturbed by his marauding bands. In one of the engagements with the Constabulary and Scouts more than sixty lardrones were killed, among them their leader, San Miguel. Upon the latter's body was found the visiting card of Mabini, who had written the bandit in response to his request for advice, that he had not been long enough in the islands to answer, but that he would write him a letter. Mabini's card was sent to Governor Taft, and forwarded by him to Señor Pedro Alejandro Paterno, to whom reference will be made later in this chapter; the Governor expressed surprise that so soon after taking the oath of allegiance Mabini should open communication with men in arms against the Government.

The following is the letter which Mabini had sent to San Miguel on March 27, 1903, but which did not reach him before his death:

"Since you ask me my opinion concerning your action,

I will clearly inform you in accordance with my method of thinking.

"I do not consider that the liberty enjoyed to-day in this archipelago can be followed by independence through means of arms at the present time. The people do not move because they have no arms, and even if they had them they would have nothing to eat. Although you might find another nation that would like to furnish arms and supplies, this nation also would like to annex this territory, and if this should happen our misfortune would be still greater.

"If we should proceed gradually, as, in fact, you are doing, the war would continue and possibly our nation never would enjoy prosperity, because the war would finally turn into a poisonous disease which would greatly increase our weakness. Understand well that we are now killing each other.

"It seems to me that at the present time we should endeavor to secure independence through the paths of peace. Let us cease that the people may rest, that it may work to recover from its recent proprietary losses. Let us conform to the opinion of the majority, although we may recognize that by this method we do not obtain our desires. This is, I believe, the surest and most fit method in obtaining the welfare of all.

"Let us deliberate and hold an assembly to treat of these matters. In case you are in conformity with this and return to peace, determine upon the necessary conditions that you should ask in order to save yourselves from any vexations, and if you think that I should transmit your petition to the constituted authorities I am disposed to comply at any time.

"There are those who say your procedure is the cause of many abuses and methods which are unfavorable to the country, but I believe that the remedy for this, if true, is not comparable to the great poverty which would be born of a war apparently interminable. I believe that as long as the Filipinos do not endeavor to liberate themselves from their bonds the period of their liberty will not arrive.

"Excuse me for telling you this. If, perchance, you are not in accord with my opinion, this will not, as far as I am concerned, be a motive for destroying our former friendship and companionship. Order your humble servant whenever you see fit."

In answer to Governor Taft's inquiry Mabini addressed to him, April 9, 1903, the following letter:

"A few days after my arrival at this capital I received a message from the late San Miguel, sending greetings of welcome, and requesting my opinion in regard to his attitude. In reply I sent him a card, thanking him for his welcome and informing him that I had not as yet formed any opinion, since I had only just arrived and did not know the conditions.

"Weeks after, when I had acquired some knowledge of the true state of affairs, I wrote a letter, in which I endeavored to prove that armed contention is ruinous to the country and that the present condition of things permits only of a pacific contention for the political ideals that one might strive after. I prepared this letter against the time when San Miguel should ask me for the second time for my opinion. On the morning of the 27th of March last a messenger came for the said opinion, and

I gave him the letter. But on the following day the messenger came back to inform me that the letter had not reached the hands of San Miguel, who had been killed, but had been delivered to an officer of his band for him to deliver to the second in command. Later I turned over the rough copy of the letter to Mr. Pedro A. Paterno, in order that he might inform you in regard to its contents.

"I have just been informed that the letter is in the possession of Faustino Guillermo, chief of the band, who, with his people, is disposed, so they say, to follow the counsels given in the said letter. But there exists another and larger band, under the command of Alejandro Santiago and Apolonio Samson; this Alejandro Santiago is, according to reports, the successor of San Miguel. These chieftains have not received the letter yet, for the reason that the frequent expeditions and patrols of the Constabulary render communication very difficult; no one dares to search for them, for fear of falling into the hands of the officers of public order. They tell me that it is necessary that the persecution should not be so active, if only for a few days, for them to secure an opportunity to hold intercourse; or that a safe-conduct should be furnished them, so that they can send a person to look for them and deliver the letter.

"I must confess frankly that the late San Miguel was an old acquaintance and even friend of mine; but the chiefs above mentioned I do not know personally, and I am not acquainted with their antecedents. With these data, I await your determination, signing myself your humble and obedient servant."

Governor Taft replied to Mabini, informing him of





SPANISH MESTIZO FAMILY

the leniency which the Government had shown toward those who had been disturbing law and order, declaring that negotiations had fallen through, because the men who made up these bands belonged to the criminal class, and were confirmed ladrones, and escaped fugitives from justice, and were all banded for lawless life. Its conclusion was as follows:

"They are unworthy of either the encouragement or sympathy of any Filipino of honor and integrity, no matter what his views as to the present Civil Government or the independence of the islands. It is difficult for those who are sincerely irreconcilable not to sympathize with any disturbance involving attacks upon the peace and order of the community, because they hardly repress the hope that such disturbance, whatever the motive, may embarrass the present Government and ultimately germinate into a new insurrection. In the blindness of their zeal they are willing to sacrifice their own people—for it is their own people who suffer by such outlawry—to a vague hope that out of pure ladronism, murder and robbery may grow a successful revolution based on patriotic sentiment.

"Those whose duty it is, however, to keep informed as to the character and nature of these persons who keep up such disturbances know that while these persons may receive encouragement and even material assistance from irreconcilable persons of respectability, they are essentially only robber bands, thieves, murderers, and kidnapers for ransom, determined to live on their neighbors and willing to sacrifice any number of Filipinos to the enjoyment of an outlaw life. They masquerade at times as *revolucionarios* in order to win the assistance just men-

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, but they are nothing but ladrones and should be
ned only as violators of the law.

ere there established in these islands a self-respect-
nd responsible independent Filipino Government,
t its first duty would be the suppression and pun-
nt of exactly this class of persons, who in their
recognize no law and wish no condition of affairs
hat of violence and rapine, for in no other can they
re a livelihood or attain the position of prominence
uence which their vanity demands."

or Pedro Alejandro Paterno, the president of the
no Congress, called together by Aguinaldo pre-
to the outbreak of the Filipinos in 1899, is a
t of quite a different type. He it was who nego-
the Peace of Biac-na-bato between Aguinaldo and
panish before the outbreak of the Spanish-American

He was born in Manila, educated under the direc-
f the Jesuit fathers, and became doctor of civil and

Being possessed of ample income, I could afford to gratify my every taste in literary and artistic pursuits, and was soon upon terms of the closest intimacy and friendship with all the great men of that period at Madrid. My salon was a place of reunion for the brightest lights in politics, in literature, in art, in science, and religion. And the very foremost among this number was Emilio Castelar, to my mind, first and last, the greatest of all Spain's great men. He was my friend and counselor, and from him I drew all the best inspirations of my youth.

"From this environment, while at Madrid, I drew the very best inspirations for my own works, and there I imbibed a social and moral philosophy which has shaped the ends of my subsequent life. If I have attained any eminence in the field of letters, whatever success that may spell, I must attribute to the impressions instilled in me in those golden days of intellectual companionship at dear old Madrid.

"From Madrid I returned to the Philippines toward the end of 1882, being then brought in contact for the first time with Dr. Rizal, to whom I gave letters of introduction to Señor Sagasta Moret, the present prime minister, Leon y Castillo, now the Spanish minister at Paris, and to numerous others. Rizal was extremely radical in his views, and to him my unflinching text was moderation, my best judgment being always to avoid the extremes of demagoguery and cultivate a spirit of conservatism. Rizal, in opposition to my repeated counsels, at this time wrote his famous work 'Noli me Tangere,' and had openly proclaimed therein many opinions set forth by myself in a work written by me some little time previously, 'Ninay'



SPANISH FRIARS



CHAPTER XXIII

CATHOLICISM IN THE ISLANDS

The Civil Commission Friendly—Calling for Armed Intervention—Strength of the Orders—The Friar Lands—Testimony Regarding Clerical Misrule.

THE attitude of the Civil Commission toward the Roman Catholic Church in the Philippines has been one of friendliness, as it should be. This does not mean that it has been partial toward that Church or its representatives in laws made or interpretations given. Aglipay, the sworn enemy of the hierarchy, has been protected in his legal rights in spite of the protests made by American, Spanish and Italian dignitaries. Protestants have found in the members of the Commission a willingness to see that their services were held without interference; if the Commissioners have not given the missionaries the support of their presence, it has apparently been due to personal and not official reasons.

This principle concerning the Catholic Church early laid down by the Commission must commend itself to impartial readers:

“As the Catholic Church is and ought to continue a prominent factor in the life, peace, contentment and progress of the Philippine people, it would seem the wisest course, wherever it is possible to do so without infring-

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part they took in the politics and government of the islands, and the possibility of their return to their parishes. This investigation was subsequently published in United States Senate Document 190, entitled "Church Lands in the Philippines."

Concerning the much-discussed question of immorality among the friars, and the charge that the popular hostility against them was due to that fact, the Commission found that there was enough evidence in each province to give considerable ground for the general report. It also said that immorality was not the chief ground of hostility to the friars; this was their tyranny and oppression.

Among those whose testimony is given in Senate Document No. 190 were bishops, priests, friars, officials of religious orders, doctors, lawyers, business men and others, all residents of the Philippines. The following copy of a letter by the name of Constantino may



BINONDO CHURCH, MANILA
CATHEDRAL, MANILA



FILIPINA AND VISAYAN BELLES

ity of conventual discipline to which he had been accustomed in the peninsula. Hence it was really here that his mental capacity was developed—his manners improved—and that the raw sacerdotal peasant was converted into the man of thought, study and talent—occasionally into a gentleman. In his own vicinity, when isolated from European residents, he was practically the representative of the government and of the white race as well as of social order. His theological knowledge was brought to bear upon the most secular subjects. His thoughts necessarily expanded as the exclusiveness of his religious vocation yielded to the realization of a social position and political importance of which he had never entertained an idea in his native country.”

Commissioner Taft, to whom questions relating to the friars were assigned for investigation in 1900, declared in his report to the Government at Washington that in the pacification of the Philippines it was impossible to ignore the great part which the question of Church and State played in the Philippines. Excepting the Moros, who are Moslems, and the wild tribes, that are pagans, nearly all the Philippine people belong to the Roman Catholic Church. The Catholic Church register in 1898 was 6,559,998. To care for these people in that year there were in the archipelago 957 parishes; of the regular parishes, 746, all but 150 were administered by Spanish monks of the Dominican, Augustinian or Franciscan orders. There were also engaged in missions and missionary work Jesuits, Capuchins and Benedictines.

The questions asked during the investigation covered all the charges made against the friars, the feeling of the people toward them, the extent of their property,



A SCENE ON THE PASIG RIVER

in Pasig, in the Province of Rizal. Regular services are also held in six other places, and occasional ones in a number of other towns. There are six chapels constructed by the people, in addition to the large native church opened in Manila. The missionaries had baptized nearly six hundred members in Manila and near-by provinces, and about half as many have been baptized in Iloilo, and a smaller number in towns farther south. It is not the policy of the Presbyterians to baptize natives until they understand fully what this act means and what church membership involves; hundreds are held on probation and received into church membership only when the missionaries feel that they are making a credible profession.

Mr. Snook is working with Mr. Rodgers in extending the work among the natives. Mr. Rodgers speaks Spanish fluently and can thus reach the majority in any congregation. Mr. Snook has given his time chiefly to learning Tagalog, that he may speak to the natives in their own language. Mr. Rodgers is enthusiastic over the progress already made, considering all with which the mission work has had to contend. With the new missionaries who arrived in 1903 and 1904, the work was greatly enlarged.

The American Church has been faithfully served from the outset by young missionaries, who have carried on services for their countrymen while learning the native language, which they were to use in their life work. As soon as one became able to converse in Tagalog, or was needed to open work elsewhere, he was transferred and his successor had charge of the Manila Church. Naturally, with a drifting population and temporary pas-

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preaching in a hired house, it was difficult to build up a stable congregation.

In 1902, Mr. Hillis, a Princeton graduate, was sent to Manila to have charge of the English work. He found the church organized and a Sunday audience of from fifty to seventy-five loyal people. By faithful pastoral work and by earnest Gospel sermons he built an audience of from seventy-five to one hundred and fifty, according to the weather, for the heat and rain in the Philippines are of Satan's most successful emissaries. But Mr. Hillis did more than this—he drew people to the Sunday services. By an attractive personality and an extremely sympathetic and loving nature, he gripped to himself "a hook of steel" a regiment of young men; soldiers, government employees, business men, and sick people in hospitals. Going through two or three departments

In 1903, the Rev. Stealy B. Rossiter, D.D., of New York, was sent to Manila to take charge of the American Church, Mr. Hillis becoming his assistant. Dr. Rossiter has had an extended pastoral service in New York, and it was felt that the two clergymen could accomplish a great work for Americans who are in danger of losing all church-going habits. The result has justified the experiment. Dr. Rossiter and his accomplished family have made their home a center of social influence, while faithful sermons and personal interviews have led many people to throw in their lot with the Presbyterians. In the meantime Mr. Hillis has been supplementing as before the services by his contact with young men in offices, barracks and hospitals.

During all the time that the Church for Americans has been open, there have been, besides the men, many elect ladies, the wives of Army and Navy officers and Government officials, and business men, besides nurses and teachers, who have aided nobly the several preachers; the pity of it is that there have not been more, in view of the number who could have given service as well as sympathy.

The first Sunday that we were in Manila we worshiped in the Presbyterian Church for Americans. The second Sunday I attended two native services with Mr. Rodgers. Four members were received on confession of faith at the second service, two men and two women; and perhaps a hundred or more received communion. This meeting was held in the Rizal theatre, and at least three hundred people, in addition to the communicants, were in the audience. The president of the Board of Trustees of this native church is Señor Felipe Buencamino, one of the leading men among the insurgents, and later a Civil

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uage, and is already able to work with natives both in city and in neighboring towns. The congregation made up largely of American officials and their wives, American teachers and a few soldiers. In Iloilo as in Manila, in a similar congregation, the grade of intelligence is equal to, if not higher than, that of the average audience in the Homeland, and nothing but the best that the missionary can give is satisfactory to them. Missionaries sent to foreign fields, especially to enter to English-speaking congregations, are selected on account of superior qualities as preachers and pastors; to do less than this is to invite failure from the outset.

On Monday morning at seven o'clock, by the courtesy of Colonel C. H. McAuley, in charge of the Quartermaster Department, an army wagon was at our door to take us with Dr. Hall and a native helper to Oton, nine

construction of churches and so-called conventos or priests' rectories. So close was the relation between the Church and the State that it was not thought necessary to obtain a patent from the Government to the bishop of the diocese for the public land upon which the church and rectory were built, so that probably a majority of the churches and rectories of the island (and there are a church and a rectory in nearly every pueblo in the island) stand upon what the records show to be public land, and which, as such, passed to the Government of the United States under the Treaty of Paris. In such a case, however, it may very well be urged that while the legal title is in the Government, the equitable title is in the Catholics of the parish, and that in accordance with the canonical law, releases should be made by the Government of the United States to the bishop of the diocese for the benefit of the Catholics of the parish. In some pueblos, however, the municipalities claim an interest in the conventos, and indeed in the churches, on the ground that they furnished the labor or materials with which the churches and rectories were constructed, and in some instances they have attempted to assert an ownership in these buildings."

The hatred of the people against the friars was due in part to the greed of the priests, especially in demanding exorbitant marriage fees.

Dr. Stuntz, presiding elder of the Methodist Episcopal Church in the Philippines, relates this experience: "I married a man and woman sixty or more years of age two years ago, who had lived together under a contract of marriage for over thirty years. They had their seven children at the wedding in my rooms, and when witnesses

to the ceremony were needed the old man offered his oldest son and daughter without the faintest notion of either the pathos or the humor which the offer contained! He told me, with some of the heat of the old injury yet aflame in his eyes, that when he was a young man and wanted to marry this woman the friar to whom he went demanded six months of his salary as his fee. He could not and would not pay it, and the only alternatives were to give up the idea of having a home, or enter into the customary contract of marriage. He chose the latter, and told me with no little heat that he believed that if there was any sin in the case, God would adjudge the major part to the friar who demanded the excessive fee. I was not prepared to argue the friar's side of the case."

Concerning the death and burial of the people, Dr. Stuntz said that they also are a source of large income to the friars: "They charge for the dying consolations of religion according to the robes worn, and the length and kind of prayers offered. Every stroke of the church bell announcing the death costs from ten cents to a dollar. The funeral itself can be ordinary, solemn, or most solemn, with proportionate fees. Burial charges are extra. If the friar goes all the way to the grave, it is twice as expensive as if he goes only half way. If death and funeral fees are not forthcoming, there can be no bells rung, no service held, and the body may not be permitted to rest in 'holy' ground. I was told of a case in one of the provinces in which the friar absolutely refused to inter a body until thirty pesos (\$15) were paid as fees. The relatives put together their pitiful little store and it amounted to but \$8. They begged him to accept that. He sent them away, telling them roughly that they only



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an addition of one medical missionary giving all his time to the work, and an American nurse, whose supervision of the native nurses would be necessary for carrying on the hospital.

At Dumaguete, on the Island of Negros, as at all other stations in the Philippines, the enlargement of the mission force is very sorely needed. The work is spreading beyond the power of the Board to meet its claims, and at the same time its promise of fruitfulness is becoming greater from month to month. Religious services have been maintained with good results.

The opening of the mission station at Cebu, on the island of that name, took place in September, 1902. Sunday services in English were held by the missionaries while they were studying the Cebuan and Visayan.

The splendid educational work at Dumaguete is treated in a subsequent chapter.

CHAPTER XXXIII

TRUSTWORTHY MEN NEEDED

High Moral Tone Needed—Violations of Financial Confidence—American Enthusiasm Dampened—Sacrifice by Men of Culture—Haste to Get Rich—The Kind of Patriots to Establish a Government—Governor Taft a True Representative.

THE greatest need of the Philippine Islands is men who will serve the Government in times of peace with something of that loyalty which soldiers manifest in times of war. This does not mean that the moral tone of men in the Philippines is lower than that of men in similar Government positions at home; but it does mean that the need is more manifest in the Philippines. Nor does it mean that many of the Civil Government employees, and those who are serving in the Army and in the Constabulary, are not as noble and as self-sacrificing as any other Americans—but it does mean that the temptations here to secure wealth and honors are so great that some of the men who can be secured at the salaries offered are unable to stand the pressure, and consequently fall.

Gross violations of financial confidence by Americans in civil, military and business life, resulting in newspaper exposures and terms of imprisonment; and indulgence in social customs which offend the Filipinos and fill the columns of the newspapers, bring contempt upon the term

"Do what you would do if you were alone."

"Then we will go on."

The ride across Manila Bay to Cavite occupied about an hour. We were not on one of the smallest steamers, but it was small enough for the sea that was running at the time. One can sit in a chair if he pays for the privilege; otherwise he stands or leans or squats, according to his nationality. The steamer route crosses that part of the bay where the Spanish fleet was sunk, and one or two of the wrecks were still in evidence. One ship had been raised recently and looked sadly in need of a trip to the dry dock.

When we reached Cavite, we were still an hour from the place where we were to attend the meeting, and a transfer was made to a banca with a sail. The banca is not built especially for sailing purposes; it resembles a hollow log with one side cut off. In order to prevent overturning in the sea, bamboo outriggers are attached, and with the sail spread we sped across the inner bay. The outrigger not being deemed sufficiently heavy to keep the clergymen afloat, two of the men ran out on it, preventing a catastrophe.

In another hour we were at Cavite Yiejo, where we found a congregation of more than two hundred Tagalogs awaiting us. The native preacher, Mr. Estrella, was in charge, but nothing had been done until Mr. Rodgers arrived. A stringed band and the members of the congregation were gathered about the pulpit; the leader of the band was leading the singing.

Mr. Rodgers speaks Spanish with fluency and uses Tagalog in conversation, but does not preach in that language. After the devotional services he gave an ad-

CHAPTER XXVIII

E SILLIMAN INSTITUTE

Dumaguete an Ideal Place for the School—Friendly Spirit and Active Co-operation of Government Officers—Necessity and Dignity of Honest Toil—Boys Alike the World Over—The Benefactor a Noble American.

TRUST that you will visit the Silliman Institute at

Dumaguete," said Governor Taft when outlining a trip to the southern islands. "It is only a few days that one of the provincial officers from Negros was



DR. H. B. SILLIMAN

SILLIMAN INDUSTRIAL INSTITUTE

of the matters which the President and the Secretary of War proposed to adjust by sending the Civil Governor to Rome to confer concerning matters of difference between the Roman Church and the Philippine Government have been adjusted, or are on a fair way to satisfactory settlement.

"There still remain the fixing of the amount due for rent or for damages to buildings belonging to the Church, occupied by the United States troops, from the United States Government, and the adjustment of certain trusts, the character of which, as to being secular or religious, is in dispute. The disposition of the friars' lands agreed to be purchased will entail a very heavy burden upon the Philippine Government, but it is thought that in the course of ten or fifteen years the distribution of the lands can be successfully effected to those now lawfully in possession as tenants."

The American people may congratulate themselves that they had a diplomat handling this question who is worthy to stand beside Foster and Hay; a rash man or a weak one in charge of the Friar problem would have needed a much larger army than is now in the Philippines to prevent another revolution.

The attitude of the Catholic Church to the American schools varies according to the view of the priest in any given town. The Philippine Commission has not objected to the spread of Church schools, but it has insisted that a proper standard of education should be maintained in them; it has also emphasized the fact that English should be taught in every school. This is done in order that the coming generation all over the islands shall be able to speak English. Under the Spanish régime only a fa-

The friendly spirit and practical co-operation of the Provincial Governor and other prominent persons at Dumaguete in all that pertains to the school enterprise and the general plans of the station are everywhere seen. That Dumaguete is a station of exceptional salubrity and exemption from disease has been shown in the fact that Dr. Langheim, one of the instructors of the Institute, has by judicious and watchful care and sanitary precaution saved the community to a large extent from the fearful ravages of cholera which visited Iloilo. The medical work of Dr. Langheim is varied and exacting; besides his services at the Institute, he has important duties as general superintendent of the Board of Health for Oriental Negros.

The Rev. Arthur J. Brown, D.D., the Secretary of the Presbyterian Board of Foreign Missions, through which Dr. Silliman presented his gift to the Filipinos, visited Dumaguete in 1901. In "The New Era in the Philippines" he gives his impressions of the place and the work in these words:

"The location is the most healthful and beautiful that I saw in the Philippines. The land rises gently from a pebbly beach to a noble mountain range. The lower levels are covered with plantations of tobacco and sugar cane, higher slopes with hemp, and summits of the mountains with heavy forests of hardwoods. Across the clear water the islands of Siquijor and Cebu are seen, while farther away, but in plain view, are the outlines of Bohol and Mindanao. I drove for several miles in various directions from the town in order to get some idea of the adjacent country. The result was surprising. In this alleged uncivilized land on the other side of the globe,

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ing been formed after the model of our best Indian schools. It assumes that students should not be less than ten years of age; there is a middle department and high school, with electives in drawing, botany, natural history, book-keeping and shorthand. The students were well-looking boys, and with the white suits and red sashes, which they wore at the reception given to us, they presented a striking appearance."

The need of a hospital building at Dumaguete is so imperative that the Mission Board allowed Dr. Langheim to use \$1,200 granted by the Government for the superintendency of the medical work in the district, for the purpose of erecting a small hospital. The medical work in Oriental Negros, with a population of 150,000, has only three physicians: the army surgeon, a Filipino doctor and an American missionary. Dr. Langheim's work

the Spanish, are the following: 'Sacred History'; or a short digest of the important events of the Old and New Testaments; 'Religion,' which deals largely with the doctrine of the Catholic Church; 'Morality' (or *Morals* in Spanish), which is something like our 'Ethics,' but with a strong leaning toward the Catholic doctrine; 'Politeness,' or *Courtesy*, rules for social life; English Grammar; Spanish Grammar; Arithmetic; Geometry; Geography, and History of the Philippines. All these subjects are included in one book of 416 pages, and the greatest space is given to the treatment of Sacred History, Religion, Morality and Courtesy. English and Spanish Grammar, History, Geography, Arithmetic and Geometry are comprised in less than 200 pages."



MISSION HOUSE, KANIHOU

teresting, too, because from that school were selected the two boys of all those in that province who were best fitted to go to the United States for an education.

The Rev. Lewis B. Hillis, of Manila, gives these impressions of the Institute after a close study of the school and its instructions from the first:

"One of the suggestive features of the Institute is the universality of boy nature. They cut and mark the desks, draw pictures of the teacher and of each other, hide one another's things, whip tops, spike tops, play baseball, football, march in civic processions, wear a red ribbon which stands for 'Silliman,' have a college yell and a cheer leader, mass together and make life uneasy for the Chinaman who dares to allow one of them to pay a few cents more for an article than the man before paid for it; swim, play truant when they think they will not be missed, and frequently have a severe attack of sickness when they have not their lessons. It is a peculiar characteristic of the Visayan that he prefers to bat flies or kick the football to playing a regular game. Whether or not this will continue to be the case, remains to be seen.

"The democracy among the students is another interesting feature. Formerly when boys went to the Institute they had servants to carry their luggage and to take care of their clothes. It was considered undignified, in fact disgraceful, to do any manual labor. The majority of the students are sons of wealthy parents, but there are a few who are working their way through. Now they have a standing in the School which accords with the real worth of each one. Often a promising man is sent from some other station in the hope that he may make a

the Philippines. He finally succeeded in getting part of one from the captain of a Spanish ship and began to study it. When the British and Foreign Bible Society sent two agents to the Philippines in 1889—one of whom was killed and the other was banished—Zamora received a complete Bible from them, with some instruction. He knew that he could not keep the Bible in his home in Manila for safety, and therefore, in order to study it, he moved to the province of Bulacan, and there continued his studies. Unwilling to keep his treasure hidden after he had studied it for some time, he invited neighbors to study the Book with him. The friars found that he had a Protestant Bible; one evening his house was surrounded, he was arrested, the Book was found and its owner was taken to Manila and cast into Bilibid prison. Bishop Warneke says that he tried to enter one of those unventilated dungeons in a Spanish prison near Manila, but found the



SEÑOR A. O. REYES AND MRS. REYES



REV. TEODORA BASCONCILLO



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with every act of the Military or Civil Governments. In the recent discussion regarding the Opium bill, he came out strongly against the position taken by Governor Taft and the Civil Commission, but when a committee was appointed to study this question in other countries in the East, the Governor appointed the Bishop one of the members.

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is, issued supplies and held religious services at Tientsin and Peking, opening a dozen Army Association tents and buildings in the latter city.

Early in 1900 five additional secretaries were sent to the Philippines, and in 1901 there were eleven secretaries in the Philippines, and the work was extended from Manila to Iloilo, Cebu, Cavite, Dagupan and Aparri. An Association tent at an Army post means a place where soldiers can read or write letters, and many thousands of letters to loved ones at home are written on Association paper. In Manila a lunch counter, where ice-cream, soda-water, etc., may be had, is a favorite resort for soldiers visiting the reading-room or passing along Calle Real in the Walled City, from one point to another in the post. Many a saloon is passed because the "Philippine thirst" has been satisfied with refreshing drinks supplied by members of the Association.





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manner, by instilling in them a desire to live after the pattern set by Jesus Christ.

A short time ago the Army was scattered over a very large area, detachments being at five or six hundred posts. It is understood that this number will be reduced to about twenty, the Filipino Scouts and Constabulary taking the place of a large part of the American military force in keeping peace, putting down uprisings in the mountains, and suppressing ladrones. With characteristic enterprise, the Association is changing its form of work to meet the new conditions. The proposed Army Posts, with one exception, are away from cities, and the Association, which now has permission from Congress to erect buildings on military reservations, will take advantage of that opportunity.

It is practically impossible at any post to secure rooms for Association work in a building occupied in part by the Army, and buildings will be erected at a cost of from five to six hundred dollars. In some places a building will cost a thousand dollars. At Olongapo, on Subig Bay, sixty miles north of Manila, where five hundred marines are stationed, one has been begun and will soon be ready for use. The lumber comes from Oregon and the roof will be of nipa. The space, forty by fifty feet, is divided into one large and two small rooms. The Association hopes to build ten similar buildings. The next building to be erected will be at Camp Jossman, on the Island of Guimaras, near Iloilo, where two thousand soldiers are stationed. Major E. W. Halford, President Harrison's private secretary, for several years in Manila, has taken a deep and practical interest in the proposed building in the capital of the Philippines.

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the concentration of troops and the possession of an association building at each post will greatly increase the value of the organization to the Christian men in the army, and will also enable the Association to supply recreation and refreshment rooms, which will facilitate the solution of the canteen question.

The headquarters of the Association work in Manila, fully equipped with reading-room, library, game-room, mess hall and dormitories, and has a literary society, with exercises, social and Gospel meetings and Bible classes. Meetings are also held in the hospital and in Bilibid Prison. Distribution of reading matter is made from the headquarters to all parts of the archipelago. This year it was sent last year to 75,000 books, magazines and papers, 750,000 pieces of stationery, 5,000 sacred songs, 4,000 Testaments, 500 games and large quantities

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course in the Association night school. He did so, and is improving rapidly.

A former student writes: "It affords me great pleasure to state that the Spanish and stenographic classes of the Young Men's Christian Association educational department have been of great benefit to me. These evening classes are a boon to us day workers."

Another says: "I can in no better way show my appreciation of the many benefits I have derived from the Young Men's Christian Association night school than by a continuance of the studies which I have been pursuing."

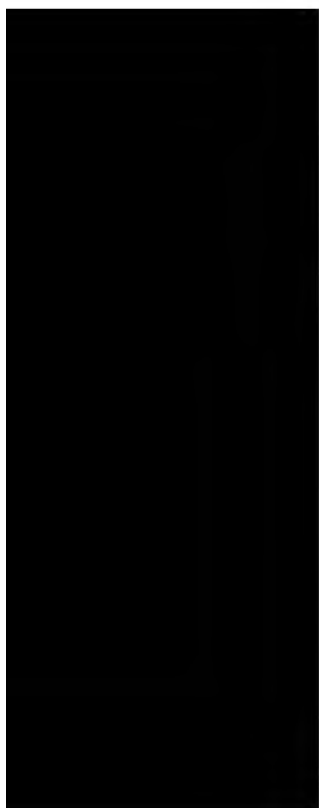
And still another expresses his appreciation of the great benefit which he has received from the Spanish class, saying: "It is entirely due to the thorough method of your instructor that I was able to learn the language."

The following estimates of the importance of the Association work in the Philippines show what Army officials think of it. General George W. Davis, when commanding the division of the Philippines, wrote:

"I have great pleasure in saying that the work and methods of the Young Men's Christian Association among Army garrisons is in every way commendable. The influence of those in authority in this movement is in every way good, and I shall be happy to see the Young Men's Christian Association established in suitable rooms in every military barracks in the Philippines."

General S. S. Sumner writes from Zamboanga, the headquarters of the Department of Mindanao:

"Referring to our conversation regarding the erection of buildings at military posts in Mindanao by the Young



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become the national epic of our race ; that it is written in the noblest and purest English, and abounds in exquisite beauties of mere literary form ; and finally, that it forbids the veriest hind, who never left his village, to be ignorant of the existence of other countries and civilizations and of a great past, stretching back to the furthest limits of the oldest nations in the world. By the study of what other book could children be so much humanized and made to feel that each figure in that vast historical procession fills, like themselves, but a momentary space in the interval between the eternities? But the Bible has been the Magna Charta of the poor and of the oppressed. Down to modern times no State has had a constitution in which the interests of the people are so largely taken into account ; in which the duties, so much more than the privileges, of rulers are insisted upon, as that drawn up for Israel in Deuteronomy and Leviticus. Nowhere is the fundamental truth that the welfare of the State, in the long run, depends upon the righteousness of the citizen, so strongly laid down. The Bible is the most democratic book in the world.' ”

The President closed his address with these earnest words:

“If we read the Bible aright, we read a book which teaches us to go forth and do the work of the Lord in the world as we find it ; to try to make things better in this world, even if only a little better, because we have lived in it. That kind of work can be done only by the man who is neither a weakling nor a coward ; by the man who in the fullest sense of the word is a true Christian, like Great Heart, Bunyan's hero. We plead for a closer and wider and deeper study of the Bible, so that our

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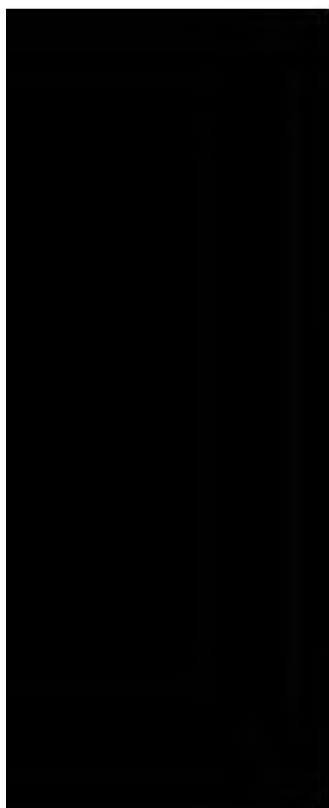
the agents of the friars, the vicious hangers-conventos, so that our colporters have been mobbed, their books collected and burned, marvelously opened the way, created hunger for and signally blessed our seed sowing. The being gathered by the missions in hundreds of

as been done in the way of making new translations of the Scriptures?"

ing for the American Bible Society, we have some portions of the Bible into five of the more dialects. In two of these the New Testament, and in one printed. In three years and a over two hundred thousand copies were sold. Our colporters have journeyed from one islands to the other, traveling many thousands foot. The story of the work, victories and of these brave men would fill a volume. In



PREPARING RICE FOR MARKET



south of this city. In looking over the book I found several passages marked, and among them was John 3:16: 'God so loved the world that he gave his only begotten Son that whosoever believeth in Him should not perish, but have everlasting life.' I asked him why he had marked that. He answered: 'In order that I might learn it. All the world should know that.'"

"Do your men meet with opposition?"

"Mr. Barnhart and Mr. Matthews have just made a visit to the city of Mauban on the east coast of Luzon. In order to reach the place they were obliged to traverse many weary miles of mountain trail; so difficult was the way that for three days after arrival, Mr. Matthews was prostrated with fever, and upon his return Mr. Barnhart was obliged to enter the hospital and is there at this writing. Night after night, in that distant town, these heroic boys, at the risk of their lives, told the story of Christ to hundreds and hundreds of people as they thronged in from the country round about. They were aided by stereopticon views to fasten their lessons in the minds of the people and left the printed words in their hands to work its work by the Spirit's power.

"The priest tried to drive them from the place, but the people were eager to hear and buy the Word. They offer to build a church and pay a pastor if one can be sent them. In that town they discovered a Filipino who had years ago in some way secured a Bible. The priest upon learning that he had it, caused his arrest and exile. This man's delight upon obtaining a Testament in his own language cannot be described. He is perfectly fearless and will teach and lead his neighbors until a missionary can visit the place."

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How does the Aglipay movement affect your work?"

One of the most far-reaching victories we have had is the winning of the Aglipay church, which is strengthening its organization and daily augmenting its numbers. Aglipay has declared for an open Bible. He has written us, formally stating that in his opinion the reading of the Bible will result in the elevation of the Filipino people. We are circulating thousands of copies through him and his priests.

This work has its dark side. The Bible Society has a grave here by the side of this beautiful bay, and the life of the one who rests there seems out of place in this commercial world. He comes to us from a volunteer movement, led to the work by his love for the people. For years he worked for his Master and the people he loved. One time he came near to death by having a raft swept away under him in descending a northern river. At

supper would have tasted good about that time, for all we had to eat on that long tramp was a small slice of bread and some bananas; but there was no help for it, and we retired to our plank beds to dream of the supper we should have had. In the morning we had an interview with the Presidente about our work; at first he hesitated because the books were not Catholic. We explained that they were Christian. He read passages; his counsellors read, and at last bought eagerly. We were invited to call at the schools, and we accepted the invitation. The Presidente accompanied us.

"While canvassing the town we heard of a fiesta which was to be held at Rosario. We inquired about transportation and found that the only way was by ox cart, a distance of some seventeen miles over the mountains. We had canvassed all day and were weary, but thought we would be able to sleep on the cart as it rattled along. So we started, but had not made three miles before the ox began to show signs of being tired, and the driver insisted that if we wished to reach our destination we must walk. After a four hours' tramp we halted at a group of shacks on the mountain side, and changed the tired animal for a fresh one.

"The road began to be very rough and steep, and we needed a sure-footed and steady beast, and found we had just the opposite. As we would start down a hill into a gulch, the ox would go his own gait and give us a most uncomfortable jolting. Finally we reached the high ridge, with a steep decline on the other side, with a bridge over the stream at the bottom. As usual, we went down with a rush, and a sharp turn on to the bridge was too much for the cart, and over it went, scattering our

affairs of the people, and they are permitted to wear red fezes in accordance with their Mohammedan custom. The Filipinos in the battalion were trim, orderly and soldier-like in appearance, though noticeably small in stature, like the Japanese. While the Scouts are commanded entirely by American officers, several companies of Constabulary have native officers, who take great pride in training the men under them. The commands to both these military organizations were given in English, and the bands played American airs. Sousa said, after hearing a concert by the Constabulary band led by Lieutenant Loving:

"I marvel at their skill."

The musical feature of the drills was striking, showing in a very impressive way the musical nature of the Filipinos. It was a sight that will be remembered—the formation of these native organizations stretching down the green parade ground at sunset. It is significant of the work accomplished in the Philippines—bringing law and order and discipline out of insurrection and ignorance, and teaching the lesson of good government.

The Visayan Village, on the shore of Arrow Head Lake, was enclosed by a picturesque fence of laced bamboo, and consisted of about twenty houses. In these the Visayans lived as they do in their homes in the islands. They are a people of artistic temperament and good musicians. In this village there was a church, a theatre, a market and a municipal building.

Two tribes of Moros were represented. The Samal Moros are coast dwellers, seafaring men and pirates. The Lanao people are from the interior of Mindanao. Very little is known about the inland Moros, but repre-

sentatives of some of the most savage tribes were brought here. The hatred between the various tribes of Moros is so intense and so sincere that a special guard was on duty in the villages.

Probably the most interesting single feature of the Exposition was the Igorrote Village. This included three tribes: the Bontoc, the Suyoc, and the Tinguanes. The Suyocs are the miners, and showed their methods of extracting metal from ore. Some of their work in copper is remarkable. They had their own rice paddies and sweet-potato patch. The Bontocs are the head-hunters. Tatooing is considered an art by them, and across the chest of several chiefs in the village was recorded the result of their head-hunting expeditions. These Bontocs are the dog eaters of whom so much has been written in the newspapers. The Tinguanes are agriculturalists and of a milder disposition.

The Negritos are the aborigines of the Philippines. They are black, squat and kinky headed. They look like the African Negro, but are of smaller stature, low in intellect and primitive in their methods of living. They have no permanent homes in the islands, wandering from place to place in small groups and living on herbs and roots and what game they can shoot. They are very skillful with the bow and arrow. The Manguianes, occupying a special section of the Negrito Village, were from the Island of Mindoro, and were seen to be a unique race.

Laguna de Bay, or Arrow Head Lake, was a picturesque sheet of water fronting the reservation. The Moros gave exhibitions on the lake of the way they handle their crude craft, and how they carry on their

pearl fishing. The lake was crossed by three bridges, illustrating native architecture, the main bridge being a reproduction of the famous structure over the Pasig, the "Puente De España." The main entrance was through the Walled City, reproducing the Spanish walls surrounding the City of Manila, in which are exhibited relics of the various Philippine wars. Fronting the main square was the Educational Building, a reproduction of one of the most native cathedrals. In the center of the square was a monument erected to the memory of Magellan, by whom the Philippines were discovered only a score of years after Columbus discovered this country. The square was flanked on all sides by reproductions of well-known structures in Manila.

The Forestry Building was really an enlarged native house, made of Philippine woods, with a long veranda of bamboo shaded with coils of rattan. Several specimens of hardwood shown, the most valuable being narra, were often mistaken for mahogany. The Mining Building contained over 2,000 samples of mineral products of the Philippine Islands, besides methods of mining and gold washing and the transformation of the ores into metal and metal work. There was a great abundance of copper ore, gold ore, and coal, petroleum, sulphur, marble, and a kind of kaolin, etc. The Agricultural Building had in it ten thousand exhibits, showing agricultural resources, implements used, certain products of agricultural industry, horticultural products, including tropical fruits, and vehicles of land transportation. The Ethnological Building contained a remarkable collection of arms, implements, wearing apparel, adornments and innumerable objects used in the different tribal life of the

islands. In the Hospital Service Building ample provision was made for caring for the sick people living on the reservation.

In the Foreign Commerce and Native Industry Building was a collection of over four thousand samples of goods, imported to the Philippines, with full data, which were of special interest to the American manufacturer and exporter.

The Government Building was an imitation of the Ayuntamiento or Government Building of the Insular Government in Manila, and in it were seen choice exhibits of art, liberal arts and sciences and some Government displays of the principal insular bureaus. An interesting feature of the reservation was the large relief map made by Father Algue, a Jesuit priest, who has charge of the Manila Observatory. The map covered an area of 110×75 feet in the open, and was surrounded by a circular plank walk. More than two thousand islands were shown in their proper shape and proportionate sizes. Inside the building, from which the wall around the main map extends, were eighteen relief maps. These showed the mines, hot and cold springs, location of tribes and races, forestry and agriculture, and other physical features of interest in the archipelago.

The postal service in the country, and the tents and utensils used by the soldiers in the early days of the American occupation, showed the progress that has been made in the islands in six years. The forestry exhibition included hundreds of pieces of wood representing the produce of various forests, and a round table made in a solid piece of wood nine feet six inches across. Unlike similar pieces of wood in the United States, cut across

american. A trusted employee arrested for embezzlement, a soldier leaving his Filipino wife, or mistress, when his regiment sails for home, or a Sunday house party with a cock-fight as an attraction, lead the Filipinos to wonder whether their islands have gained in morality by an exchange of owners and armies. As in other lands, it is the individual, and not the mass, who gives color to the impression made. The friars never slip an opportunity of creating or deepening the impression that Spaniards and not Americans are the real friends of the Filipinos.

It dampens one's enthusiasm for the Nation to which one belongs to read in the Manila papers of the downfall of this and that supply officer, of this and that disbursing officer, and of other men holding positions of trust and responsibility. If it be added that despatches from Washington read at the same time contain reports of

"A man receives \$900 a year for his work as a supply officer. If he qualifies to handle the money and the commissary supplies needed by the company, he receives \$200 additional. From this he must pay \$15, a fourth of the premium on a bond of \$6,000, the Government paying the other three-fourths. A man capable of taking that position and assuming the responsibility, could easily get a Civil Service position in Manila at a salary of \$1,200, have no work after office hours, and be entirely free from such responsibility as goes with the handling of funds and commissary stores. While many supply officers are as trustworthy as any bank cashier, the strain upon others, who are willing to take this small salary, with its risks, is too great, and they go to the wall. We should not be obliged to take a lower grade of men than the position calls for, and the Government suffers from it. The man is disgraced, and our influence here is lessened."

"The trouble with the average American," said a young man at the head of an important English house in one of the provinces, "is this: He wants to get rich too fast. He thinks that he is in the Philippines for a short time, and he sees possibilities of which he had never dreamed at home. Perhaps he is a discharged soldier who was a clerk before the War, receiving ten or twelve dollars a week. After his discharge, he secures a position that gives him one hundred dollars a month. His rapid rise is the beginning of his downfall. He lives at a club or a fashionable hotel, buys a carromata, and, as his salary is increased, a Victoria and span, invites his friends to expensive dinners, takes his young lady friends to the opera or theater, and before he knows



TEACHING IN A MODEL SCHOOL 369

the trunk of the tree, this was taken from the heart of the tree, the other portions being removed, not with saws, but with axes.

The Educational Exhibit was one of the finest in the entire collection. Prominent on the wall in the room containing it was a copy of a letter sent to a son of President Roosevelt by a native boy, and in the same frame the reply of the President, together with his photograph. It was feared that the President would be inundated with letters from other native boys hoping for similar replies. Several hundred volumes dealing with the Philippines, from the libraries of Europe, had been collected.

Probably the most effective educational exhibit was the Model School conducted by Miss Pilar Zamora, an accomplished graduate of the highest institution in Manila, and a practical teacher. Within a trim little nipa and bamboo cottage in the rear of the Manila building fifty little savages, recruited from the various villages, gathered each day and fashioned English letters on big blackboards mounted on bamboo poles. Some of the most advanced pupils were taught composition, geography and arithmetic. Those who witnessed this remarkable scene were impressed with the eagerness of the tiny Filipinos to learn English, and the intelligence of their bright brown faces.

Antaero, aged twelve, the only Igorrote on the reservation who knew English, had been in an American school in the mountains of Luzon for some months. In the village of his people Antaero joins in the spirit-dance with the vehemence of the oldest head-hunter, and chants the raucous refrain of his tribe with apparent relish.

Within the schoolhouse he is quiet, observant, tractable and courteous.

"Did you like to go to school in the Philippines?" some one asked him.

"Yes," he replied.

"Do you want to go to school back there?"

"Yes."

"What are you going to do when you are a man?"

Antaero hesitated. The people of his tribe were then beating their brass instruments as they whirled about in their wild dance.

"Would you like to teach school?" Antaero was asked.

"Yes," he said promptly.

"Would you wear American clothes then?"

Antaero laughed. "I like string breech," he said.

The "string breech" or "breech clout," a piece of red cloth about as wide as one's two hands, tied about his middle and allowed to fall to his knees, was Antaero's only costume.

denominations to those who stand behind them, they present a practical demonstration of Federation to the Filipinos, who stand before them. Sheep are not coaxed from one pasture to another in order to make any flock larger than those in the neighboring fields, but there is a delightful spirit of brotherhood among the workers—missionaries, Association secretaries, Bible Society representatives, colporters and tract distributors. With the whole archipelago before them and eight million people accessible, there should be no crowding and no jealousy, and there is none. Dr. Stuntz says: "The missionary who is here in the Philippines primarily to build up a denomination, should be immediately recalled. We are here to build up the Kingdom of Righteousness, and only so far as our native churches hasten this end are they of any real use to Him in whose name we labor."

The language difficulties that confronted the missionaries at the outset have been largely overcome by the division of territory agreed upon early in their residence in the islands. The principal language which Methodist workers use differs widely from that in which the Baptists tell the story of the Cross, while Presbyterians and Congregationalists talk in yet other tongues; Presbyterian workers laboring side by side with Methodists on one island and Baptists on another use both Tagalog and Visayan as well as English and Spanish in their several fields. The rapidly advancing translations of portions of the Bible and tracts into the vernacular is a great boon to the missionaries. More lasting good can be accomplished when the people have the Word of God and helpful literature in their own tongues.

Another hopeful feature of the language question is





SUSPENDING SENTENCE AT TIMES 353

of not exceeding one hundred dollars, or by imprisonment not exceeding one year and a day, or both; and the other giving the court liberty, upon conviction of any citizen of the United States, to suspend sentence, conditioned upon the convict leaving the Philippine Islands and not returning thereto in less than ten years.

He has no desire for popular government, no longing for individual liberty. He opposes to development of this kind the impenetrable wall of disdain and contempt. The Filipino people as a people have breathed in through their educated leaders the inspiration of liberty and free government. Many of them have fought, bled, and given up their lives in a struggle for independence. It was a mistaken struggle, but their sacrifice and their bravery are worthy our admiration and bespeak a people capable of greater things. Their intense desire for education, their appreciation of European and American improvements in dress and bodily comforts, their artistic ambitions, their quick desire and power to imitate the good they see and understand, their openness to the reception of new and better things, however lacking in a political knowledge of its difficulties and real essence—all these traits, added to a peculiar social sense and charm, make them a people peculiarly subject to the good and developing influence of a friendly and sympathetic government in which they are given a gradually increasing part, and justify an entirely different policy in dealing with them and promoting their welfare from that which England has found it necessary to pursue with Mohammedan and Buddhist peoples, having neither sympathy with, nor understanding of, modern European ideas. . . .

The American trade in these islands—and by that I mean the demand of Americans for goods and supplies—can never exceed that of twenty thousand people in addition to the soldiers who may be here. The demand of the Filipino people will be a demand, when created and encouraged, of seven and one-half million persons. The only hope, the only possible source, of real business and of real trade that can be dignified by the name, which the United States or any of our merchants, whether living in the United States or in these islands, can have is with the Filipino people. The promotion of their material and intellectual welfare will necessarily develop wants on their part for things which in times of poverty they regard as luxuries, but which, as they grow more educated and as they grow wealthier, become necessities. The carrying out of the principle, "the Philippines for the Filipinos," in first promoting the welfare, material, spiritual and intellectual, of the people of these islands, is the one course which can create any market here among the people for American goods and American supplies that will make the relation of the

THE YELLOW FLAG HALTS TRANSPORT 355

tablished for missionaries—six or seven years according to the country, with a furlough of a year or sixteen months, during which time the missionary is allowed to speak from two hundred to three hundred times while “resting.”

The day that the *Sherman* was announced as ready to start for San Francisco we were on board at 9 A.M. Promptly at the hour advertised the anchor was lifted and we were off—but not for Japan. The rumor had quickly spread among the cabin passengers, and the soldiers who had come from the south, that we were going into quarantine in Meriveles Bay—twenty-five miles from Manila. The cause of the delay was a simple one, but it illustrates the care which the Army takes of its men:

A soldier stationed with his company near Manila, while going down to the river to embark on the ship which was to carry it to the disinfecting station at Meriveles, developed signs of cholera. As all the members of his company had been exposed to the same conditions, the yellow flag was raised over the ship which carried the men across the bay, and the *Sherman* was held until the result of the medical examination showed whether or not the man had cholera. It was known that there were many cases of cholera in Manila as well as in other parts of the islands. Deaths were reported almost daily while we were on shore, and several Americans were among those who fell victims to the disease. It is not pleasant to have the anchor dropped at the quarantine station, for one never knows whether the detention will be for five days, in case one man has cholera, or five days for each new case which may develop during the next fortnight. Neither the officers of the ship nor the offi-

trade of these islands toward the United States, and the material development of the people must increase that trade. I shall not believe that the American merchants now in the islands, nor those who are to come here, will be lacking in that sagacity which they have at home and that they will blindly put an obstacle in the way of their own success by following a policy born of prejudice and not of good sound sense.

I am not insisting that merchants who come here and invest their little or their great capital shall, at a loss to themselves, support the policy of the Government from altruistic motives or on the ground that the honor of the Nation requires such a policy. I urge it upon them chiefly because it is the only method that I see by which the American trade in these islands can be made profitable and the American merchants who have ventured here can be made rich. The policy will, in fact, be carried out because it is a national obligation; but it is most fortunate that we find moving toward the same end both honor and profit. I am confident the Americans in these islands will realize this before it is too late.

(Governor William Howard Taft in an address given before the Union Reading College, Manila, December 17, 1903.)

"Then I will give up mine to them, for I feel that they should go home."

"The doctor cannot be spared. He has only recently come to the Philippines and we need his services."

"I have served three years and want to go home very much, but I will take his place and serve his three years in order that he may go," was the reply of Dr. Patton.

Later it was found that an arrangement could be made which would allow the husband a leave of absence of one month after reaching San Francisco. When one considers the trying climate of the Philippines and the arduous service which an army surgeon is called upon to perform, he is glad to lift his hat to Dr. Patton.

This spirit of self-sacrifice is typical of the American spirit displayed daily in the Philippines by men in authority and by those whose names are unheralded. Governor Taft, Governor Wright, his successor, and their associates in the Commission; leaders of the military, many of whom were humane, even to a fault; heads of departments under the Civil Government; teachers in the public schools; missionaries of Protestant bodies, and representatives of the Catholic Church—all these and many other Americans are imbued with the spirit of helpfulness, and are truly representing Him who said: "I am among you as one who serveth." They represent various sections of the Homeland; they belong to different political parties; they stand for many creeds or profess none—but the aim of the majority is one—uplifting the fallen, guiding the weak, encouraging the strong. Not every one engaged in this beneficent work is actuated by the highest motives, but that the great majority of them are is sincerely believed. Some time will be necessary before

IN THE PHILIPPINES

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IGORROTES



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and that hundreds of American Christians in the Philippines are not living out the faith which they have professed. Satisfying conscience with one excuse or another—climate, health, distance, weariness, business, and so forth—they do not accept their responsibilities as Christians. There are four or five hundred out of five thousand in Manila who are usually found in the sanctuary on the Lord's Day, and as many more who are occasionally seen there. How to bring a larger number of the Protestants into relation with the Protestant Church is the problem before the pastors in Manila and the provinces.

The duty of the American Church would seem to be to mobilize her forces—men and means—in the native work; to limit the period of its missionaries to five years as a maximum, in order to preserve health and life; see that

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are learning lessons which will help fit them for self-government. The seeds of religious strife existing in the bitter controversy between the people and the religious orders have been deprived of potency for harm by the purchase of the friars' lands, their practical withdrawal. By the Act of Congress of March 2, 1903, a gold standard has been established to take the place of the fluctuating silver currency. The unit of value is made exactly one-half the value of the American gold dollar, so that American money is practically part of their currency system. To enable the Philippine Government to issue this new currency, \$1,000,000 was borrowed by them in 1903, in the City of New York; and it was borrowed at a net interest charge of 1½ per cent. per annum. The trade of the islands has increased, notwithstanding adverse conditions. During the last five years of rule under Spanish rule, the average total trade of the islands was less than \$36,000,000. During the fiscal year ending June 30, 1903, the trade of the islands was over \$66,000,000. There is one point of disturbance, and that is the country of the Mohammedan Moros, where there is an occasional fitful savage break against the enforcement of the law recently made to provide for adequate supervision and control to put an end to

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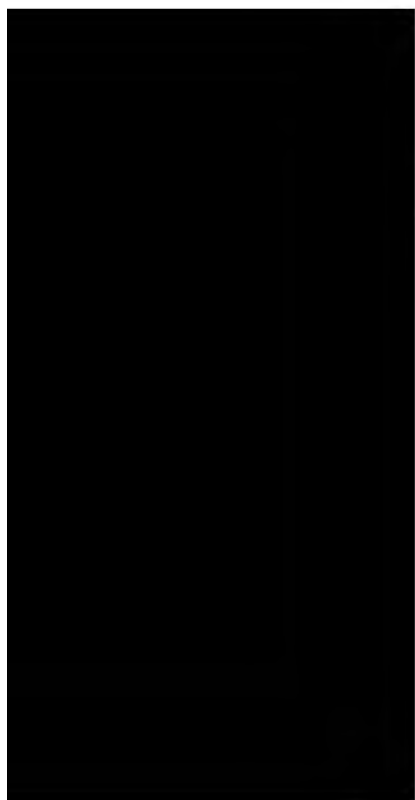
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